

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIX.

Jackson, Miss., May 6, 1937

NEW SERIES
VOLUME XXXIX. No. 18

Who's Who and What's What

Rev. Harvey Gray is now pastor at Hornersville, Mo., and sends greetings to his Mississippi friends.

Senator M. P. Bush, head of the Jones County Junior College, was elected president of the General Teachers' Federation of the Mississippi Educational Association. Prof. W. N. Taylor is executive secretary.

Ex-Gov. John Garland Pollard died in Washington last week where he was a federal official since retirement from the office of governor of Virginia. He will be remembered for his opposition among Southern Baptists to receiving government aid for students in denominational schools. He was 66 years of age.

Rev. W. P. Davis, who was graduated from Mississippi College a few years ago, writes from Eastern Baptist Theological Seminary in Philadelphia where he has been a student for some months highly commending the orthodox teaching of the Seminary and high character of work done there. This school was established some years ago to assure the teaching of orthodox Baptist views and has had a remarkably successful history in its few years work.

Dr. J. C. Hardy, one of our Mississippians, who has helped to make Texas, recently resigned as president of Mary Hardin-Baylor College, just after the celebration of his twenty-five years of service. He is an alumnus of Mississippi College, and was for several years president of Mississippi State College at Starkville. He will continue to make his home at Baylor and wear the title of president emeritus. He is succeeded in the presidency by Dr. Gordon Grady Singleton who has been in Mercer University in Georgia.

A jury in Sharkey County recently turned loose a man tried for selling liquor. They gave as the reason that the law which was voted on by the people of the state a few years ago and turned down by a 3 to 1 vote, is not the law at all, because forsooth it was referred to the people, and there is no provision in our state constitution for a referendum. There are several things about this incident which are decidedly "Phoney." In the first place it is a new role for jurors to decide what the law is. Never in the history of any court proceedings has it been the business of a jury to decide what is law and what is constitutional. That is supposed to be the business of the judicial branch of the government. Judges tell the juries what is the law, and the jury is to decide a case according to the law and the evidence. And another thing. If the courts should decide that the referendum was illegal and without effect, then that would not make it legal to sell liquor. On the contrary we simply revert to the law as it was before. And the law previously made Mississippi bone dry, and the bone dry law is still the law of the state. Any such perversion of law and truth as this in Sharkey County can have but one effect, to destroy all respect for law and the courts. If a shyster and unprincipled lawyer can pull the wool over the eyes of a jury, or can select a jury which has no more sense or honor than to take the law into its hands, then what recourse have honorable and law abiding citizens when the law is violated?

MOTHERS

True mothers are fair angels in disguise
Endowed of God to raise up peerless men,
And in their jewels proudly live again.
They have magnificence that never dies,
And beauty poets cannot visualize.
They walk in fellowship with God and then
The smiles of Heaven rest upon them when
Their dear ones boldly march as truth's allies.

To be a blameless mother, blest of God,
Makes one a queen in heaven's royalty
Ruling a realm whose atmosphere is love.
Oh, mother walk the path that Wisdom trod;
To faith, and hope, and love a devotee,
And with a holy zeal store wealth above.

—Wm. James Robinson.

Kansas City, Mo.

See advertisement of a home for sale in Clinton, in this issue.

His many friends will sympathize with Dr. J. E. Dillard, Nashville, Tennessee, in the recent death of his brother, L. H. Dillard, Carthage, Mo.

Wiley Cooper passed away in his sleep last Friday night. He was known to all the people who go to First Church, Jackson, where he was one of the most faithful attendants. Everybody in Jackson was a friend to Wiley and he to everybody.

The Mississippi Baptist Assembly will meet at the Woman's College in Hattiesburg, July 4-9. Pastors, Sunday school, Training Union, and W. M. U. workers please save this date. A fine program is being planned and will appear in the Record at an early date.

Dr. J. W. Mayfield of McComb is doing the preaching in a revival here in Batesville. His preaching pleases me and my faithful flock very much. It is sure to bear only good fruit. Such preaching will enable the unsaved to find salvation in Christ. It will enable the saved to appreciate more than ever the sacrificial offering of the blood of Christ in atonement for sin.—J. W. Lee, Pastor.

Batesville, April 30: I am here with Dr. Lee and his good church in a meeting. We began last Sunday and the spirit of the meeting is fine. We had five to unite with the church last night. As you know, Dr. Lee has been pastor of this church for more than thirty years and the people of all denominations love him with an ardent devotion. It is a great joy to work with such a pastor and people.—J. W. Mayfield.

Our people should make diligent use of tracts and booklets for their own spiritual development, and to help others. The Zondervan Publishing House of Grand Rapids is sending out helps of this kind. We are in receipt of the following in which you may be interested: Christian Certainty 25c; Questionable Amusements 25c; Temptation 25c; these by F. P. Wood; and "The Beauty of the Cross 25c, by Zelma Argue; and "Decision" 3c.

Next Sunday is Mother's Day and the State Convention favored a special offering for the Orphans on Mother's Day. Just give the people a chance and they will give what is needed. The Home is asking for \$10,000 and hopes to get this to make sure of the first building unit in their program. This should come from those able to give small amounts and also from those able to give in large amounts. If your church doesn't meet on the second Sunday, take the next one to it.

Rev. W. C. Hamill goes from Slidell to Ethel, La., to become pastor there.

First Church, Columbus, began a revival meeting Sunday. Dr. F. M. Purser preached in the morning on, "A Challenging Call to Jesus," and in the evening on, "The King Invites You to His Coronation."

Dr. W. L. Howse, Jr., son of one of our Mississippi pastors, educational director of the Broadway Church, Fort Worth, has been elected dean of the faculty of the Texas Baptist Encampment, meeting at Palacios June 29 to July 9.

Dr. W. C. Tyler, Bible teacher at Blue Mountain College, preached Sunday morning and evening at Clinton for Pastor Middleton who is helping in a meeting at Hollandale. His subjects were "A Young Man's Dreams," and "Young People Acting Smart."

Dr. J. E. Dillard, director of Promotion of the Executive Committee of the Southern Baptist Convention, has just concluded a very unique week's revival at the Immanuel Church of Nashville, Tennessee, Dr. Chas. S. Henderson, pastor. The church was greatly revived and a goodly number joined by baptism and letter. For five consecutive mornings he gave "Pictures of Jesus" as drawn from the four gospels and from Paul. Each evening he preached on "John 3:16."

Turning to the century ahead of us, evidences multiply that the investigation of matter will give way largely to the study of mental phenomena—a branch of inquiry yet in its infancy, and from which such developments are possible that he would be a bold prophet who should attempt to define their limit. That they shall bring more familiarly within the range of human appreciation the elements of the miraculous and the divine in revealed religion is hardly open to question.—Watchman-Examiner.

Dr. E. M. Highsmith, who has been doing special research work at Peabody College, Nashville, for several months, has been elected chairman of the Division of Education and director of the Summer School of Mercer University, Macon, Georgia, succeeding Dr. Gordon Singleton, who becomes president of Hardin-Baylor College, Belton, Texas. Dr. Highsmith formerly taught at Hardin College, Mexico, Mo., Meredith College, Raleigh, N. C., Blue Mountain College, Mississippi, and Furman University, Greenville, S. C., and has been vice-chairman of the Education Commission of the Southern Baptist Convention for many years. He will begin his new work during the summer.

Dr. W. O. Carver of the Louisville Seminary, writing in the Religious Herald of Virginia expresses the opinion that Baptists could be helpful to the Conference in Oxford, England, this summer, which discusses the relationship of church and state; also to the conference in Edinburgh, Scotland, on "Faith And Order," at which the question of Christian Union is the subject of discussion. Southern Baptists, if we remember correctly, withdrew from the "Faith and Order" enterprise several years ago, having told those responsible for it that we would meet them on the scriptures. If these meetings are for conference with the view of arriving at the truth, they will do good. But if they have already decided what they want, namely to get all churches into one big church, and want you to help do it, then some of us have decided that that is what we don't want. Bre'r Rabbit had a hard time getting away from the tarbaby.

Sparks and Splinters

More than 7,000 were registered at the recent Texas Sunday School Convention in Dallas.

It is said that people employed in the state liquor stores in Alabama will not be allowed to drink or smoke while on duty.

Eighty-six were added to Trinity Church, Oklahoma City, fifty-five of them by baptism in a meeting in which Pastor Harvey was assisted by Dr. F. F. Gibson of Walnut St. Church, Louisville.

The address of an eminent preacher on our young people suggests to us the text, "Ye shall find a cold tied, whereon no man ever yet sat; loose him and bring him." Work it out to suit yourself. You will find the story in Mark 11:1-10.

Prichard, Ala.: We have just had a ten days' revival in which Rev. John Maguire of Florala, Alabama, did the preaching and Rev. J. B. Head of Whistler, Alabama, conducted the singing. Thirty-eight additions—twenty-eight for baptism.—W. M. Fore, Pastor.

Preachers in Birmingham, Ala., members of the Pastors' Conference, are putting on a regular program of street preaching. This is apostolic for Paul reasoned in the synagogue with the Jews and the devout persons, and in the market place every day with them that met him.

Pastor J. L. Boyd will by request of the church preach in the meeting in Forty-first Avenue Church, Meridian, June 9-18. Mr. R. L. Cooper of Aberdeen will lead the singing. On July 12-23 the church will conduct a daily vacation Bible school.

The Baptist students of New Orleans are sponsoring a B. S. U. "plantation dinner" on Friday, May 14, at 5:30 p. m., at the old "Patio Royal" for all Baptist students, student workers, pastors in student centers, and others interested in student work. Tickets will be available at the Convention.—Everett Gill, Jr.

Don't slacken in your contributions to the 100,000 Club and the 5,000 Club, and to the Co-operative Program. We have made a start, and have done well. Don't let anybody say of us what Paul said to the Galatians, "Ye did run well, who did hinder you?" Merely being enrolled in the clubs doesn't pay the debts. It takes the money to do that. All together for the liquidating of the indebtedness.

We have not seen a more satisfying series of sermons for a long time than that included in the new book from the Zondervan Publishing House of Grand Rapids, a volume of sermons by Dr. W. T. Conner of the Southwestern Seminary. The title of the book is "Personal Christianity." The subjects and texts treated are the vital elements in religion. And they are presented in an honest straight-forward way. There is no effort at smartness which mars some preaching. They are serious addresses, well thought out and wholesomely presented. Don't imagine they are dull. They are deeply interesting to anybody who is searching for the truth. There are fourteen short sermons. The book has 101 pages and sells for \$1.00.

A good many years ago we were well acquainted with a fellow student who had a strange ability with figures. He could give you the square root or cube root of any number no matter how big it was in a minute's time, and that entirely in his mind without the aid of pencil or paper. How do you explain that? The only way we can figure it out is that his mind worked rapidly and all the figures went through the machinery of his mind as in an adding machine. The process was speeded up. And just in this way do we account for the universal belief in the existence of God. The minds of men unconsciously pass in review all the evidences supplied by nature and come quickly and inevitably to the conclusion that God is. Some of the things which we call intuitive are probably the results of reasoning processes so rapidly performed that they cannot be photographed in consciousness.

Fifteenth Avenue Church, Meridian, had a young people's revival meeting last week.

May 2-9 Dr. E. D. Solomon will be with Pastor Fleming in a meeting at Fifteenth Avenue Church, Meridian.

Pastor W. A. Sullivan is baptizing people in Natchez every Sunday and the congregations continue to grow.

Prof. E. O. Sellers of the Baptist Bible Institute has thirty people in Jackson, taking the Correspondence Course which is offered those who cannot leave home to take special Bible study.

Pastor Huntsberry had Gypsy Smith, Jr., with him in a meeting in West Monroe, La. There were 60 additions to the church. The house was crowded and a thousand people turned away from some of the services.

During Dr. Thurman D. Kitchin's administration as president of Wake Forest College, a \$700,000 building program has been completed, the enrollment has increased about seventy-five per cent, and the schools of law and medicine have been established on a fully recognized basis.—Ex.

Dr. Jno. R. Edwards died at Ruston, La., April 26. He was born in Hinds County, Mississippi, 85 years ago, was graduated from Mississippi College, but his whole ministry was in Louisiana where he was pastor and college president and one of the best known and best loved preachers in Louisiana. His work as pastor continued up to the time of his death.

Only six weeks has passed since Rev. W. Clyde Hankins accepted the call to Indianola Church, and there have been 23 additions to the church, 14 on profession of faith and 9 by letter. The church was without a pastor for several months, and since brother Hankins has come in our midst the church has taken on new life and new growth. The spiritual life of our church and of every Christian has been strengthened. God has certainly been good to us to send brother Hankins our way.—Reporter.

A holy life is a life lived in union and communion with Jesus Christ as Lord. This is the simplest and most comprehensive definition of a holy life with which I am acquainted—a life in which Jesus is Master, in which all things are deferred to him, in which He shares our thoughts and shapes our ideals, in which every realm and sphere is controlled by Him, the government being upon his shoulders, the reins in his pierced hands, and his will our chiefest delight.—J. Stuart Holden.

From Home Mission Board report to be made in New Orleans: Thirty-five new missionaries appointed in the past year; Dr. Leavell, superintendent of Evangelism, has conducted two simultaneous evangelistic campaigns; three new churches organized in Cuba; Jacob Gartenhaus' book is having a large sale; \$1,500 used to improve the campus of Acadia Academy in Louisiana; receipts in March were 41 per cent above March of last year; for three and a half years the Board has borrowed no money; 11,982 Bibles distributed, and nearly a million tracts; 30,000 preaching services within the year.

Here are the subjects for a series of sermons begun by Pastor J. L. Boyd in Forty-first Ave. Church, Meridian: Sunday mornings — "Our Marching Orders": (1) The Over-Mastering Personality of Jesus; (2) The All-Embracing Authority of Jesus; (3) The Irresistible Command of Jesus to Go; (4) The Inescapable Responsibility of Discipling; (5) The All-Sufficient Requirement for Fellowship; (6) The Never-Ending Task of Teaching; (7) The Ever-Abiding Presence of Jesus. Sunday evenings: "Our Living Orders"—(1) "Be Ye Perfect . . . Be Ye Holy," (Matt. 5:48; I Pet. 1:15-16); (2) Be Ye Kind, tenderhearted, forgiving, etc." (Eph. 4:32); (3) "Be Ye Doers of the word, not hearers only," (Jas. 1:22); (4) "Be Ye Faithful unto death," (Rev. 2:10); (5) "Be Ye NOT as the hypocrites," (Matt. 6:5-16); (6) "Be Ye Watchful, and strengthen the things remaining," (Rev. 3:2); (7) "Be Ye Steadfast, unmovable, always abounding," (I Cor. 15:58); (8) "Be Ye Therefore Ready," (Lk. 12:40).

The Missouri Baptist Board adopted the plan of the Relief and Annuity Board and will provide an annuity for all those employed by the Board after the required number of years.

The Biblical Recorder in an excellent editorial on "Our Older Ministers," says, "It is evident that in North Carolina Baptist churches there is very little discrimination against ministers for their pastorates on account of age."

Dr. Rufus E. Clement of Louisville Municipal College for Negroes in Louisville, Ky., has been elected as president of Atlanta University. He is only 37 years of age, but has had good preparation for his work and successful experience in his chosen field.

On Sunday, April 25 there was a total of 404 attending the various departments in the First Baptist Sunday School of Vicksburg, Miss. There was a total of 114 attended the Baptist Training Union at their evening service last Sunday. Two new members were accepted into the First Baptist Church congregation by letters.

Mississippi Children's Home Society on May 6 celebrates its twenty-fifth anniversary. The receiving home was the gift of Dr. R. V. Powers, deceased. There have been 2,818 children placed in homes, 703 of them adopted. The Home is chartered by the state but supported by voluntary offerings. It is managed by a board of directors with Rev. Jno. L. Sutton as superintendent.

The present plan of the Relief and Annuity Board of Southern Baptists is to begin paying an annuity to preachers when they have reached the age of 68. But the churches seem to have fixed the age at 40. Now you old fellows that are in the doty years of 35 to 40 better begin to make your arrangements accordingly. Now in all seriousness, it behooves men entering the ministry to make the best possible preparation; and those in the ministry to serve the Lord with such diligence and faithfulness as that the Lord will keep them on the job.

There will be four sessions of the Southern Baptist Pastors' Conference in New Orleans, three on Tuesday, May 11, and one on Wednesday, May 12. Dr. M. E. Dodd, C. E. Wilbanks and Willis Howard presiding. Besides the devotional services, the singing will be led by E. O. Sellers, B. B. McKinney, Jno. S. Ramond and Winston Borum. Addresses on Pastor and His Preaching by R. G. Lee; Pastor and Finances by R. C. Campbell; Pastor and Music by I. E. Reynolds; Pastor and Worship by C. Roy Angell; Pastor and Young People by T. F. Adams; Pastor and His Own Soul by G. W. Truett; Pastor and His Laymen by J. W. McCall; Claims of Culture on the Minister, K. B. Tupper, and Pastor and His Sheep by L. D. Newton. There will be also open discussion and a Seminar Session.

There is no man among us today who is doing more work, harder work and better work than our circulation manager, brother A. L. Goodrich. And because of the nature of the work he is doing there is nobody who is doing more to promote the work of the kingdom than he is doing. He puts himself soul and mind and body into his job. He is grateful and all of us are grateful for the cooperation he is receiving from many pastors and other good friends in the state. There was never a time when as many pastors seemed willing to help in this work as now. There is a growing and healthy conviction that the state paper is a necessity to the development of the spiritual life of our people and their efficient work in the kingdom of God. For all of this we are grateful. Now we want everybody to help. The pastor who does not help is simply not genuinely interested in the Christian development of his people; or else he is blind to one of the best ways of promoting it. We can not grow in grace unless we grow in knowledge. And spiritual growth does not come to people who read everything but the denominational paper. "If then ye were raised together with Christ, seek the things that are above where Christ is. Set your mind on the things that are above, not on the things that are upon the earth."

Once upon a nearly a week the following were considered decided to pre but he was not he ought to p sleep that Fri message you day morning, faithfully try meant what he That night I awoke, though thing, fell as dream, and wo actly as he re

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A PREACHER'S DREAM (Anonymous)

Once upon a time a certain preacher tried for nearly a week to decide what to preach about the following Sunday morning. Several subjects were considered. By Friday night he had about decided to preach on the subject of "Tithing," but he was not satisfied whether that was what he ought to preach about. So before going to sleep that Friday night he said, "Lord, whatever message you want the people to have next Sunday morning, let it take hold of me, and I will faithfully try to deliver it." He was sure he meant what he said, and was soon asleep.

That night he dreamed a strange dream. He awoke, thought for a while about the foolish thing, fell asleep again, dreamed yet another dream, and woke again. Here are the dreams exactly as he remembers them.

The First Dream

Behold, a beautiful, huge, luxurious air liner flying toward the horizon. As he watched the ship proceeding further and further into the depths of the blue, reflecting upon the amazing achievements which man has wrought in this wonderful age, there appeared not far from where he stood a non-de-script air craft which appeared to be nothing more than a rectangular box about ten feet long, with a sort of wing attached. The latter craft rose about fifty feet above the ground, flew a short distance toward the horizon beyond which the great air liner had disappeared, suddenly collapsed, and came to the earth with a crash. The dreamer rushed to the wreck and rescued the lone occupant, a girl about twelve years old, small, ragged, badly frightened, crying, but not hurt. She ran away from the wreckage to hide herself. After searching long, the preacher found her hiding in a small pup tent, about to commit suicide. He spoke to her gently, gave her a cup of coffee, after drinking which she took courage and became cheerful and friendly.

At that moment a strange looking woman became present. Her face was furrowed with deep lines of bitter care; in her wild eyes was an expression of bitterest anxiety; her hair was disheveled; her clothing torn to tatters and rags; she was utterly repulsive; the dreamer thought her the ugliest creature he has ever seen. She was frantic, shrieking her gratitude; she had found her daughter, for she was the girl's mother.

The dreamer awoke wide awake. After awhile he slept again and dreamed yet another dream. It was an interpretation of the first, both of which are remembered as vividly and distinctly as something which might have occurred yesterday at high noon. Here is the interpretation which came as a second dream:

1. The super air liner flying toward the horizon is the achievements, the capacity, the possibilities, and the pioneering instinct of the human spirit.

2. The small, daring, ragged girl is a personification of the desire and urge of the human heart to rise above the sordid circumstances of time and space, to achieve, to conquer, to fly away into the infinite.

3. The non-de-script plane in which the girl was trying to fly is a symbol of the imperfect and inadequate equipment which this material world affords the human spirit in its attempt to rise above the world and attain the freedom for which it was created. The plane crashing to earth pinning the girl beneath its wreckage is a picture of the end of all material things, and the soul that depends on them will after awhile, sooner or later, find itself pinned beneath the wreck.

4. The girl flying from the scene of her failure to hide herself in the small pup tent is a symbol of every human being—man, woman, boy, or girl—who having failed, or seemed to fail, becomes frightened with life, runs away from reality to hide in the tents of introversion and bitterness of heart, and, sometimes with one wreckless act, attempts to draw the final

curtain on the comedies and tragedies of life by self destruction.

5. The frantic, careworn, yet hopeful and grateful woman represents the Mother-heart of the world, hoping, praying, searching for multitudes who have fled to the pup tents of this mad, modern, machine age.

6. The preacher who ran to the wreck with the girl beneath, who followed her as she ran frightened to hide and to escape from life, who found her and spoke a kindly word as he gave her a cup of coffee, who by a simple deed of kindness inspired in her new courage and hope, represents any one who, filled with the Spirit of the Good Shepherd, goes to the rescue of the fallen, the wrecked, the wretched of this world to snatch them from the brink of death, or worse than death.

"Down in the human heart, crushed by the tempter,

Feelings lie buried that grace can restore;
Touched by a loving heart, awakened by kindness,
Chords that were broken will vibrate once more."

7. The last thing which the preacher remembers about the second dream is the voice of a member of his congregation. The voice said: "Let us either quit acting like mules, or admit that we are nothing more than 100 per cent mules."

No interpretation to that remark was given. Perhaps it is something to be thought about. Mules balk the team. They don't know the meaning of cooperation. They never put their heads together. They put their heels together, kick each other with a vengeance, and then chase out over the pasture in any direction, or no direction at all, each mule for himself, and the devil take the hindmost. In one of his proverbs, Solomon said, "Be not as the mule."

—BR—

PROMOTING EVANGELISM Evangelist Bryan Simmons

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In accordance with a statement in my last article I have been seeking to promote evangelism along two lines during the month of April. The first has been to meet with pastors' conferences and with groups of pastors and other workers to discuss with them the idea of associational cooperative evangelism as set forth in a former article. The second has been to visit churches and discuss with them more effective preparations for the revival services and more definite plans to conserve the lives of those who are won. To the accomplishment of these ends, five things have been suggested and considered. 1. A religious census to be taken about a month before the meeting. This is to get definite information as to prospects, possibilities and responsibilities. 2. A week of study in Soul Winning, about two weeks before the meeting. This is to inform the mind, prepare the life and warm the hearts of the church people towards personal efforts in Soul Winning. 3. Visitation during the week previous to the meeting. The idea is to have interested persons visit every home in the territory of the church to talk about the meeting with a view to more definite information and better preparation. 4. The week of evangelistic services and cooperative personal work for the revival and enlistment of the indifferent and the salvation of the lost. 5. A week of study, just following the meeting, with the new converts and others who will come for the purpose of developing, training and enlisting the lives of the saved.

These suggestions have been received with approval and many pastors and churches have agreed to try them out during the year. The signs are hopeful and we shall watch the outcome with genuine interest. Evidently we have come upon a time when there is need for more determined emphasis on evangelism, accompanied with better methods and better prepared workers. It would be a pleasure to give more time to this promotional work; but I have meetings to claim my time and efforts from now until the last of August as well as for most of September. May there be a mighty turning to God during this season. As your evangelist I crave your prayers.

GLAMOROUS NEW ORLEANS By Louis J. Bristow

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"America's Most Interesting City." That is the slogan of New Orleans, and Baptists who attend the Southern Baptist Convention in May will find much to intrigue their presence away from the Convention hall between times. All New Orleans history reads like romance. The Baptists are a feeble people in New Orleans, but their history is as fascinating as that of any other. Once the Baptist torch was lighted, courageous men and women kept it aglow, albeit there were times when the flame was little more than a flicker. Against what seemed to be unconquerable opposition and insurmountable obstacles brave souls stood firm: and one hundred years after the founding of the first Baptist church the Baptist Bible Institute was opened. Nine years later the Southern Baptist Hospital came into being. Since then Baptists have grown rapidly. But between those early days and the present, flood, yellow fever, plague, and other trying experiences took the lives of many. Today, however, as the city stands free from the danger of flood, secure from yellow fever, and protected against plague, so Baptists in New Orleans are an influential and honored people.

Nevertheless, in numbers Baptists are a feeble folk here. A few more than 8,000 in a city of more than half a million souls does not look like many; but Baptists are a respected people. The beautiful grounds of the Baptist Bible Institute, overspread with giant oaks, and the classic buildings attract attention and elicit much favorable comment. A few years ago the Baptist Hospital was awarded a silver cup by the International Florists Association in convention here, for having the finest hedges in the city; and in its year book for 1936 the Association of Commerce selected the Baptist Hospital for special mention because of its attainments in the realm of health. For a people who were a despised handful two decades ago, that is no meager achievement.

Two Centuries

More than 200 years ago Sieur de Bienville laid out New Orleans and built walls and dug moats about the place as a defence against intruders. Those old landmarks are gone, but the Vieux Carre occupies the space which once was the entire city. French and Spanish exclusion laws retarded the city's growth, but when the intrepid Americans purchased the Louisiana territory those laws went with the wind. But the old flavor still clings to the place. The Ursuline convent which was completed in 1734 was built of solid timbers, still is in use, and seems to be ready for another century. Priests and nuns came early to the new city, and the religious influence brought with them is felt till this day. The very streets names bear their mark, as Annunciation, Conception, Assumption, and the like. The Catholic churches and institutions bear fine testimony to the foundation laid by these early religious workers. St. Louis Cathedral is one of the historic churches of the land, and St. Roch's chapel is redolent with mysterious tradition. The cemeteries are visited by thousands of tourists annually, and the inscriptions on some of the grave-stones tell wondrous stories. Wags have had their day, too. There is a Nun Street, flanked on one side by Desire Street and on the other by Virtue Street. And by a curious quirk of time, it is said that folk who visit the latter will be given opportunity to see the most extensive exposures of feminine epidermis to be seen anywhere in the city.

New Orleans has fought disease. Yellow fever and cholera epidemics have carried off a greater percentage of the city's population than the Black Plague ever did in London. The surrounding swamps swarmed with mosquitoes which filled the people with malaria. All this is changed now. New Orleans is one of the healthiest cities in the land. A clean-up of rats and taking of protective measures at the wharves brought an end to cholera; yellow fever and malaria were brought to an end by the drainage of the swamps.

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EDITORIALS

BAPTIST SALESMANSHIP

This article might be named Christian Salesmanship, for that is what we have in mind, but what is said here will be read mostly by Baptists and so it is addressed to them. And there is another reason: we give it with pain, but with emphasis; it is this, Baptists need it worse than anybody else we know. Baptists are the poorest salesmen of their goods of all the Christian denominations.

We are not here advocating any high-powered weapons or instruments of earthly origin or design for the purpose of getting our wares before the world. But we do believe that we can learn much from the world in the matter of vigorous prosecution of the work entrusted to us. Jesus gave us a parable with just this one purpose and end in view, that we might learn something from the world, even the worldly wise in shrewd and diligent use of our opportunities. His rebuke still stares us in the face and should stab our conscience: "The sons of this age are for their own generation wiser than the sons of light."

You won't go far along any highway till you are confronted at a curve in the road with a big advertisement of some cigarette. To some of us this it is an affront, but the cigarette business has grown by leaps and bounds. You don't have to look for the billboards with beer advertisements; they stare at you at every turn. And many of the daily papers have full page advertisements of the various brands of whiskey. We shrug our shoulders and condemn the whole business. But we refuse to learn from these people the secret of pushing our own business, the Lord's business. We lament the fact that the liquor interests are spending millions of dollars every year for advertising, for getting their wares before the public and inducing the public to buy, and we in turn begrudge a dollar spent in getting our business, the Lord's business before the faces and into the hearts of the people. We set up shop in some out of the way place and if people don't come to us who never heard about us we grumble about it or wonder what is the matter with the world.

Baptists have the best brand of goods in the world. They have the truth of God and the means of transforming the world. We have the agencies and institutions which make men whole, build them into the finest patterns of humanity, and yet leave the world largely in ignorance of their very existence, their worth and their mission. There are no better hospitals in the world than Baptist hospitals. There are no better schools in the world than Baptist schools. But there are people in Mississippi who don't even know they are in existence. We have been in places, churches, that had never before heard of them.

There isn't a wholesale house of any sort in Mississippi, nor anywhere else which simply sits and waits for people to come and buy their wares. They keep men out on the road all the time hot after the business. Any house that doesn't do it soon goes out of business. But what about our schools? With few exceptions every line of information about their worth and work has to be dragged out of them. And just spread this next sentence over a page in large letters: They are suffering the fatal consequences. You may find one or two notable exceptions, and exceptions are the schools that are overflowing. And those that don't advertise are standing still, or worse.

Now don't get it into your head that we are soliciting advertising for the Baptist Record. We would not mind doing that. Indeed to do that would be to help every cause and agency advertised. It would be to the glory of God and the good of all concerned. They ought to advertise in the Record. They are blind not to do it. But there are ways of advertising beside saying "This is an advertisement." One or two have found it out and don't fail to make use of them. But most of our institutions are sleeping on their rights.

At every place where Baptists assemble, our institutions should be represented. Most of them don't even appear at a district association. Our college men should be out every Sunday contacting the people. But some of them—well we don't want to be hard on anybody. When going was hard in the first church at Jerusalem, the Lord scattered them out throughout all the country.

Our people today do not realize the danger that threatens Christian education. It is constantly being crowded into a corner, and the effort is made to crowd it off the stage. Beloved brethren, get this word: Our colleges, all of them, from this day have got to fight for their lives. We have good schools second to none, but there are today many more Baptist boys and girls in other than Baptist schools in Mississippi than there are in Baptist schools. It is time to awake out of sleep. We are not selling our product to the folks that need it.

The two Baptist schools in the South today that are growing most rapidly are those that have men whose business it is to keep the schools before the public. We must all give ourselves to this business, or take the consequences.

"THE SACRED DESK"

No, we don't hear that phrase as much as we used to. And that is good. But while we may have dropped the expression from our religious discussions, the idea which it stood for seems to cling to us. These words harbor a notion that is utterly unknown to the New Testament and alien to it. The early Christians never built a church house and would not have known a "pulpit" or what it was for if somebody had introduced one into the church.

We have queered the whole works by insisting that one part of a church is more "sacred" than another, or, as for that matter, in imagining that any place about a church is sacred. We are on the road to being like the Jews who said if a man swear by the temple he is not bound by his oath, but if he swears by the gold of the temple, he had better look out! Or, they said, if a man swear by the altar it is nothing, but if he swears by the gift that is on the altar he must be sure to keep his vow.

Paul makes it plain that he doesn't take any stock in holy days and times and seasons, and is not bothered about the question of what particular kind of meat he is permitted to eat. In other words, and here is the substance of this whole business, there is no distinction between secular and sacred, for everything to a Christian is holy or sacred. It is not that nothing is sacred. On the contrary to a Christian "all things are of God." All things are from Him and unto Him. "All things are yours, and ye are Christ's and Christ is God's." Jesus is responsible for this complete change. Remember His words, "Whatsoever from without goeth into the man, it cannot defile the man." This he said, Mk. 7:19, "making all meats clean." And Paul says, I Tim. 4:4-5, "Every creature of God is good, for it is sanctified through the word of God and prayer."

Now if we have gotten this straight let us follow it to its logical conclusion. Don't get the notion that you can't preach unless you are in the pulpit. Better get out in the open. The pulpit doesn't give efficacy to your message. Your message is all that makes the pulpit worthwhile. A man is just as much under obligation to preach out of the pulpit as in it. He is constantly telling the people that they are as much under obligation to live Christian lives on Monday as on Sunday. And he is as much under obligation to preach on Monday as on Sunday; just as much on the streets and in the homes as in the church or in the "sacred desk." A man who is a Christian is a Christian all the time and everywhere. And a preacher is a preacher all the time and everywhere.

If more of us would preach out of the church, we wouldn't so many of us be out of a church. But don't get the idea that preachers alone are expected to represent the Lord in this world.

As there are no unholy days, no unholy meats, so there are no unholy people in the kingdom of God. "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood," I P. 2:25.

THE GOSPEL OF THE KINGDOM

In the Gospel of Matthew it is said (4:23) that "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people." In Mark, 1:14-15, the account of his ministry in Galilee is thus described, "Jesus came into Galilee, preaching the gospel of God (American Revision), and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel." Matthew does not as a rule speak of the kingdom of God, but of the kingdom of heaven. Mark and Luke speak of the kingdom of God. All of these evangelists however mean the same thing, for they describe the same events, the same scenes, the same activities of Jesus and even the same teaching of Jesus. It is nothing but folly and confusion to represent the kingdom of God and the kingdom of heaven as different things.

We are now speaking of the Gospel of the Kingdom of God; or the relation of the gospel to the kingdom. It is not easy for us to get away from the ideas associated with these words and get back to the simple meaning of the words as they were used by Jesus and the first evangelists. Other ideas gradually came to be associated with "the gospel" which are perfectly legitimate and true, but they were not in the minds of those who first heard the gospel of the kingdom of God.

As best we can let us put ourselves back among those people in Galilee to whom the gospel of the kingdom was brought, and take up this message of Jesus. When it is said that He "preached," the word means simply that he announced a fact or truth. Think of a man who gets up in church and says, "I have an announcement to make," and he proceeds to tell the people that on a certain day or hour Mr. Blank will speak or give a demonstration concerning a matter of general interest, and the people are invited to come and get the benefit of it. For example he announces that Mr. Blank will give a demonstration of a newly invented cotton picking machine.

To be sure there are official announcements, those that are made by authority as when a piece of property is about to be auctioned off for failure to pay the taxes. This is done by order of the court and is authoritative. Such is the preaching of the gospel; it is done authoritatively and judicially. In ancient times as in some cases today a "herald" was sent out to make the announcement. This word herald, noun or verb, is the word which is used in the New Testament for preaching or preacher. It is similar to the announcement made by the umpire just before a game of baseball begins. He takes a megaphone and stands before the grandstand and announces in a loud voice and authoritatively who is to constitute the "battery" in the game. The people want to know, and lean forward and listen eagerly to catch his words, and then the game begins.

Announcements by officials in the olden times were made often by a huge trumpet put to the lips of the herald; just as a megaphone is used today. The preacher or herald or announcer wants everybody to hear what he says. It is intended for everybody and needed by everybody:

How sweet the name of Jesus sounds
In a believer's ear;
Fain would I sound it out so loud
That heaven and earth might hear.

So you will read in many places that the preacher lifted up his voice.

Now the announcement which Jesus made as he went throughout Galilee was "the gospel." But here again we have given to this word or phrase a technical meaning which certainly the

people who first have plenty of the gospel. And define it exactly it or put into it get very impatient to the same that we do. The exercise. But we now, but about meaning of it who listened to good news. Any ment about som ly concerned a be something t about. And they hear it. We tra when literally i a messenger, b it was such a m people glad.

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people who first heard Jesus did not have. We have plenty of lively tilts today about what is the gospel. And we excoriate those who don't define it exactly as we do. We proceed to delimit it or put into it our theological conceptions and get very impatient with those who do not confine it to the same limits we do, or put into it all that we do. Theologically that may be a good exercise. But we are not talking about theology now, but about the meaning of a word, the meaning of it as it was understood by the people who listened to Jesus. To them it meant simply good news. Any sort of good news, an announcement about something in which they were deeply concerned and vitally interested. It would be something that they would be glad to hear about. And they were for they came in droves to hear it. We translate it as gospel or good news, when literally it is the delivery of a message by a messenger, by one sent for that purpose, and it was such a message as was calculated to make people glad.

We are not left in doubt as to the nature of the announcement. It was an announcement about the kingdom of God. It was to let the people know that the kingdom of God was at hand. There had been many prophets who had foretold the coming of the kingdom. The people who had heard or read their messages believed the kingdom would come. They were like most of us today are about the second coming of Christ; they knew it was coming but they knew not the time. But here suddenly the announcement is made by John the Baptist, and by Jesus that the kingdom of heaven was at hand. Or as Jesus said, Lk. 11: 20, "Then is the kingdom of God come upon you." Or in another place, "The kingdom of God is in the midst of you."

It was the beginning of a new order. It meant a revolution in men's ideas of life and their way of living. It meant that the Son of God is here, that he proposes to assert his right to reign and insist on the conduct of men being brought into line with His will. It meant that henceforth the regulating principle in men's lives must be the will of God. It meant that from henceforth men would say like Thomas, "My Lord and my God"; or like Paul, "Lord, what wilt thou have me to do."

Is this "good news"? Is it such an announcement as men would be glad to hear? It is to "men of good will." It is to those who love righteousness and hate iniquity. It is to those who desire to do right and need the help of God to do it. It is to those who are willing to accept His sovereignty. To them it is the good news of the kingdom of God. To them it is the glorious gospel of the happy God. To others it is the savour of death unto death; it is the judgment of God. The wheat he will gather into his garner, and the chaff shall be burned up with unquenchable fire.

—BR—

The Mississippi W. M. U. offering for Home Missions has already reached the \$9,000 mark. Their goal was \$8,500.

Dr. S. G. Posey assisted Pastor South in an eight days meeting at Harlandale, Texas, preaching three times a day. There were 36 additions, 13 by baptism.

J. J. Cowser, Mississippi missionary in Brazil, says the work in Rio has been greatly helped by the gift of \$2,500 for putting the Baptist building in good condition for work. The gift was from a Christian woman in America.

The traffic deaths from automobiles for the first sixteen weeks this year were nearly 50 per cent more than for the same period last year in 126 cities, as reported by the U. S. Department of Commerce. The exact figures are 3,004 as compared with 2,307.

If your Record comes in a Pink Wrapper this week, it means that your subscription expires with this issue. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

LET'S GO

By A. L. GOODRICH, Circulation Manager
"Ask the People and They'll Subscribe"

TOO GOOD TO KEEP

Dear brother Goodrich:

Herein is a list of families of Calvary Baptist Church—total 187. The list is longer than I dreamed. The check reveals why I am eternally busy, and never up with my visiting.

However, I am happy to send them to you, and as I do I breathe a prayer that each copy in each home will bring glory to God, and one-tenth the blessings it brings into my home. I am sure it will bring as much pleasure and helpfulness to many homes as it does to mine. I shall expect increased interest and spirituality all along the line, now that I have AN ASSISTANT PASTOR.

Thanking you for coming to us, and a cordial invitation to stop with us any time. Blessings on the personnel of the Record staff.

Fraternally yours,

S. B. Cooper.

(Note—Thus Calvary Church, Tupelo, goes on the honor roll. It will pay them financially and SPIRITUALLY.)

—O—

PITIFUL

Recently we dropped names as shown by the following list. Won't you help us get them back?

Aberdeen 6, Brookhaven 19, Bassfield 11, Brooklyn 3, Batesville 2, Bay St. Louis 1, Brandon 1, Corinth 1, Chalhybeate 3, Charleston 1, Carriere 3, Carson 16, Collins 4, Coffeeville 1, Canton 1, Columbia 31, Columbus 7, Cary 1, Canton 8, Durant 1, DeKalb 2, Eden 1, Ethel 1, Ellisville 1, Florence 2, Forrest 1, Gallman 1, Greenwood 1, Gunnison 1, Hazlehurst 7, Holcomb 1, Hattiesburg 15, Holly Springs 3, Hollondale 3, Harpersville 1, Indianola 1, Jayess 1, Jackson 4, Liberty 2, Louin 3, Lucedale 2, Louisville 4, Laurel 10, Lemon 1, Meadville 1, McComb 3, Magnolia 1, Moorhead 1, Magee 4, Mt. Olive 3, Meehan 1, Macon 1, Meridian 12, Murphy 1, Mooreville 1, Natchez 1, New Hebron 1, New Albany 6, Newton 1.

Osyka 1, Oxford 3, Oakvale 1, Pittsboro 1, Petal 1, Poplarville 2, Prentiss 3, Picayune 2, Purvis 25, Potts Camp 1, Pachuta 1, Pelahatchie 1, Percy 1, Quitman 1, Roxie 1, Richton 5, Rowlands 5, Ripley 2, Raymond 3, Summit 3, Senatobia 1, Silver Creek 1, Sapd Hill 1, Sidon 1, Sturgis 2, Seminary 1, Sumrall 3, Soso 2, Sontag 1, State Line 1, Starkville 1, Tunica 1, Tupelo 1, Tuscola 1, Toombsville 1, Terry 2, Union 3, Union Church 2, Wesson 1, Wallerville 1, Walnut Grove 2, Waynesboro 7, Yezoo City 1.

—O—

GOOD NEWS

Last week's circulation was 9,802. Gradual growth is gratifying but let's all help reach TTTM, (the ten thousand mark).

Several churches have decided to send the Record to every family. In fact it is getting to be fashionable to send the Record to every family. It pays financially and spiritually. If the Record is good for part of the folks, it's good for all of them. If it pays part of the churches to send it to every family, it will pay the others.

—O—

ANOTHER RECORD REASON

Water Valley, Miss.

"Dear old Record."

I am sending you \$1.50 so that you will still visit my home.

You not only instruct me of our denominational work, but you often give my soul a feast, for which I am so thankful. I do so eagerly watch for your arrival each Thursday.

May God bless all of its contributors.

Yours truly,

Mrs. J. M. Boxx

AND ANOTHER

Brother P. I. Lipsey:

Please let me say the Baptist Record is indeed a wonderful paper. I have intended to subscribe for a long time but neglected it, till two copies came into my home not long ago. I marked the good and interesting things in them as I read and looking back over them I found most everything was marked.

Thanking you in advance for the two yearly subscriptions, I am

Your sister in Christ,

Mrs. Mattie C. Kelly.

—O—

Writes Rev. J. R. Breland:

"The Record is the greatest help in my work, no pastor can afford to not get it."

—O—

THANK YOU

Rev. C. S. Thomas, Itta Bena; J. B. Ratcliff, Wesson; Rev. W. W. Kyzar, Meadville; Rev. H. G. West, Tupelo; Rev. W. D. Wallace, Cleveland; Joe J. Jones, for Ellisville Church; Rev. G. O. Parker, Magee; Rev. B. E. Phillips, New Hebron; Rev. L. F. Haire, Mooreville; Mr. Harry Smallwood, Laurel; Mr. H. L. Rhodes, Ackerman, for subscriptions sent in.

—BR—

COMMENCEMENT AT THE WOMAN'S MISSIONARY TRAINING SCHOOL

—O—

In an effort to make up some of the time lost during the recent flood, the Training School is extending its session two weeks in May.

The commencement will be held Tuesday evening, May 18. Dr. J. E. Dillard, Director of Promotion of the Southern Baptist Convention, will deliver the commencement address.

Numbered among the thirty-two graduates is the following young woman from Mississippi: Receiving Bachelor of Religious Education degree, Miss Margaret Middleton of Woodland.

—BR—

ENDOWMENT M. W. C.

—O—

At the call of Moderator C. W. Thompson a group of pastors and laymen of the Mississippi Association met for a brief session at Liberty church Monday morning, April 26th. The endowment campaign of the Mississippi Woman's College was the object of the meeting. The need of this great college was presented by Dr. E. K. Cox, brother C. W. Thompson and brother Hewitt. After consideration by all present a motion was introduced and unanimously carried to set two thousand dollars \$(2,000) as a goal for the association, toward the endowment campaign. Pastor C. W. Thompson of Liberty was elected general chairman, with his helpers in the work to come from each of the churches.

The following pastors and laymen were present: Cox, Hewitt, Porter, Tull, Anderson, Thompson, Hammons, Toler, Walsh, Robinson, Sewell, Adams, Lowrey, and Hazlewood.

C. W. Thompson, Moderator

H. G. Hammons, Act. Secy.

—BR—

Any Baptist attending the Southern Convention in New Orleans in May who chooses to give \$100,000 to endow a chair in the Baptist Bible Institute will make the best investment of his life.

On account of the illness of Pastor M. J. Derrick the editor preached for him at Center Terrace, Canton, Sunday morning. Deacon McKay also insisted on our teaching the adult class in Sunday school. But he and his good wife more than paid for it by taking us to dinner.

There is a discussion in this issue, by brother J. E. Heath on, "He shall save His people from their sins." Our readers might be interested in knowing what Dr. Jno. A. Broadus in his commentary on Matthew has to say on this passage. We quote from him: "The word rendered 'save' signifies primarily to preserve, secondarily to deliver, and it often conveys both ideas at the same time. From their sins, both from the consequences and the dominion, both the penalty and the power of their sins. . . not to save them in their sins but from their sins."

TRAVEL TALKS

By D. A. (Scotchie) McCall

Greater Bombay is a city of two and a half million peoples. Hindu temples and Mohammedan mosques are seen on almost every block. About 20 English speaking churches with 5,000 members are said to be in the city. This is not counting three or four Roman Catholic churches with about 2,000 members.

The church service which I attended at 9:00 o'clock Sunday morning had about 12 persons present. On the way back to the hotel, we stopped in another services which had started at a later hour, and exclusive of the party I was in, there were approximately a dozen people in the congregation. Bombay does not go to church in the morning. It is better in the evening. Sixty persons were present in one service. I had the privilege of speaking on "The Cross." This was the service at the Taylor Memorial Church, said by leaders to be the largest and liveliest in the city. A fine spirit was prevalent and I think The Spirit was there. We had a poor hour. Many young people were present. The house, holding approximately 150 was almost full.

The Baptist strength in Bombay is negligible. The work is independent, and while they have a good building, the membership consists of a few dozen people. Baptist work is very strong, however, in northern and eastern India.

An Indian spoke on "The Sayings from the Cross." It was a gospel message. This Indian, to my surprise was a layman, very cultured, consecrated and zealous. He is said to be among the highest paid Indians in Bombay. I was invited to his home and I found upon this visit that he had spent eight years in England, and had gone around the world taking amateur pictures. I saw several reels of these.

While he appreciates social service work, and education, this man is pleading for evangelism and personal work from those who come to India as missionaries. He emphasizes the gospel message, and believes vividly in the second coming of Jesus. While I unfolded to him what the Lord had given to me on the Fourth saying from the Cross, his vision never left mine, and when I had finished I wish you might have seen the simplicity and earnestness with which he thanked me, exclaiming, "That is what India needs!" India does need a suffering, a living Savior! Isaiah 53, Psalm 22. At midnight when I rose to go the Indian layman said, "Let us pray!" And on our knees on his carpeted floor, we talked to our Father about India—and America!

We visited the rural areas seeing life as it is. They have their rains in June to September, inclusive, about 100 inches per month. To conserve the rainfall they take small areas (about the size of our gardens) and build little levees around each, forming paddys—rice paddys, etc.

The Hindus burn their dead. We saw these burning ghats, hard by a Mohammedan cemetery, and farther on, the "towers of silence"—where the rich, educated and exclusive Parsees leave their dead to the vultures.

A clinic claimed our interest, in which we saw the deadly snakes of India, such as the krait, the viper and the hooded cobra. A cobra close by, struck at me, causing my flesh to crawl (quickly) about four feet from where he was! A small python about ten or twelve feet long, caught, crushed and swallowed a rat. We also saw the boa. In preservatives we saw many other species of snakes.

If ignorant, covetous, lifeless and prejudiced church members at home could see the mosques or the Hindu temples studded with multitudes of India's 220,000,000 gods; if they could see almost every native wearing a garment or a mask on the forehead denoting their devotion to some god; if they could see the images of the monkeys—faced god, the elephant god, and Shiva and Vishnu and many others—never, never again would they say, "They do not need the gospel," or "We have enough to do at home," etc.

Wish I might write many friends personal letters, but this obviously I cannot do. But be

assured I remember "you all," (perfectly good English—see Philippians). I think of you individually over and over again.

This letter is written from the opposite side of the world near 80 degrees longitude, approaching Colombo from Bombay, down the coast of India. It's a big world!

Numbers 6:24-26.

—BR—

THE OVER-MASTERING PERSONALITY OF JESUS

(Matt. 28:17)

By J. L. Boyd

—O—

(Digest of the first of a series of sermons on "The Analysis of Our Marching Orders," delivered in Forty-first Avenue Baptist Church, Meridian.)

After Jesus arose from the dead and the consequent excitement subsided in and about Jerusalem, the eleven Apostles went away into Galilee, in the mountain where Jesus had appointed them. As they made the journey, other disciples of the Lord joined the caravan to keep this final appointment with the Master, and many in that region in Galilee, hearing about it, came also to swell the crowd to "above five hundred brethren." (I Cor. 15:6.)

"And when they saw him, they worshipped him," (v 17). Instinctively they bowed themselves to the ground, overawed by his presence, giving him the adoration and reverence due to his person. Note that this is how the disciples felt toward the risen Lord even before he spoke a word. Behind the voice of Jesus Christ is his Person; behind his commission for world conquest is his over-mastering personality which gives weight to his words. What he is makes effective what he says. It cannot be otherwise, either in him or in any one. The personality of any person, human or divine, ever determines the effectiveness of his sayings or claims upon the hearts of his hearers.

This was eminently true of Jesus in all his earthly career. He was preeminently an over-mastering personality.

(1) In His Walk

As he went, here and there up and down the Holy Land, people stopped at their tasks to note his stately walk, and gave way for him to pass. Jesus was so different in his walk, attracting attention to himself even in the crowded ways and along the lonely roads. And not only did they look at Jesus to admire his walk, so circumspect and majestic, but they were constrained to fall in his train to increase the throngs that followed him wherever he went.

John the Baptist was standing with two of his disciples, "And looking upon Jesus as he walked, he said, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus" (Jno. 1:36). This was only one instance where men and women, seeing Jesus as he walked, left their tasks, their homes and even their closest friends to go after Jesus.

His Over-Mastering Personality was noted also

(2) In His Talk

At the early age of twelve he amazed the doctors of the law by his questions and his answers; and when he said to his mother on that occasion in the temple, "Wist ye not that I must be about my Father's business?" she and Joseph "understood not the saying which he spake unto them." Upon casting out demons in Capernaum, the people who witnessed it were astonished at his doctrine, "for his word was with power." At another time when he spake forgiveness of sins to the paralytic those present went home saying, "We never saw it on this fashion!" And again, when his enemies, the Pharisees, had sent officers to bring him bound in chains to them and were asked on their return, "Why have ye not brought him?" answered, "Never man spake like this man."

Jesus was different in his talk, in his teaching, knowing what he was about. Wherever and whenever he spake, there was a quiet hush among his hearers to get his every word. For behind his words was his personality.

Again, Jesus' Over-Mastering Personality was indicated

(3) By His Character

Though he associated with sinners, and his motives and methods of doing good were questioned, there is no instance on record that any one ever cast aspersions on his character. His enemies resorted to every trick at their command and compassed land and sea, as it were, to bring him into disrepute with the public and with the law, both religious and civil, yet he stood out as the only stainless character that ever lived.

Jesus was conscious of his sinlessness, and so were all who knew him. And when he was encircled by those who would destroy him, he faced them confidently and handed them his red-hot question, "Which of you can convict me of sin?" Well, they did attempt it in the end before Pontius Pilate, but miserably failed, and for the blasphemy of making himself equal with God (which they could not refute, nor would admit) crucified him on Calvary's cross.

Finally, Jesus of Nazareth was marked out as the Over-Mastering Personality

(4) By Virtue of His Service Stripes

Being equal with the Father in essence and holiness and power, he for the sinful race, suffered the humiliation of becoming the servant of all, even to the death on a cross. His hands and feet were pierced with the cruel nails and his side with a Roman spear, marks of suffering and agony, the just for the unjust. Wherefore, the Father hath highly exalted him and given him a name above every name that at the name of Jesus every knee should bow in heaven, and in earth and under the earth, and every tongue should confess that Jesus Christ is Lord to the glory of God the Father (Phil. 2:11).

When this republic was established on these shores, the Utopia of all liberty loving peoples, and the question was raised as who should become the first president, all minds and eyes turned to George Washington who had doubtless served and suffered most to bring it into existence and in whose personality were embodied all the noblest and purest ideals of "the land of the free and the home of the brave." He was, indeed, the "first in war, first in peace, and first in the hearts of his countrymen," and deserved to have been called the father of his country.

In the kingdom of righteousness, the church of the living God on earth, composed of the saints who have been redeemed by the blood of the Son of God, there is none who embodies in his personality the high and noble qualities of leadership as its Founder, Jesus Christ our Lord. In his presence we humbly bow and worship, and await his marching orders for world conquest.

"I had walked life's path with an easy tread,
Had followed where comfort and pleasure led;
And then by chance in a quiet place
I met the Master face to face.

"I met him and knew him, and blushed to see
That his eyes, full of sorrow were fixed on me;
I faltered and fell at his feet that day,
While my castles melted and vanished away.

"Melted and vanished, and in their place
I saw naught else but the Master's face;
And I cried aloud, 'Oh, make me meet
To follow the marks of thy wounded feet.'"

—BR—

LET'S CHANGE THE DATE

A. F. Crittendon

—O—

For all the reasons assigned by those who have recently written on the subject, I am in favor of changing the time of meeting of the Southern Baptist Convention to a date following the first of June. If the Convention meets in Richmond next year it would offer a most excellent opportunity for many pastors and others to take their families to the Convention and then take a trip of unusual educational value and scenic beauty to Washington, Philadelphia, New York, Niagara Falls, etc. There are many reasons for a later date permanently, but it is especially desirable for next year.

A sewer system found anywhere enough to carry the Thames River marshes where cleared, and par Bridges leading and west across with the tires

There are ma rate's Alley, a c the St. Charles one side of the Square, will h bozo, or Spani State Museum; cient slave qua Square, the sce lous shrine at more will pull patios, the eati city with its g driven many f the broad stre narrow ones— of New Orlean you come. and (And the Ro so take lunch Hotel, at noon and would like fellow Baptist of Nashville w

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GLAMOROUS NEW ORLEANS

(Continued from page 3)

A sewer system the like of which is not to be found anywhere, with drainage pumps large enough to carry more water than flows through the Thames River, is in operation. Swamps and marshes where alligators once roamed have been cleared, and parks and tall buildings stand there. Bridges leading east across Lake Ponchartrain and west across the Mississippi have done away with the tiresome, dangerous ferry-boat system.

Picturesque Scenes

There are many reminders of the old city. Pirate's Alley, a quaint passageway extending from the St. Charles Cathedral to Royal Street, along one side of the old Place d'Armes, now Jackson Square, will hold one's attention; the old Calabozo, or Spanish arsenal; the Cabildo, now the State Museum; the Pontalba buildings; the ancient slave quarters of the Vieux Carre; Congo Square, the scene of Voodoo dances; the miraculous shrine at St. Roch's Chapel—all these and more will pull and entrance the visitor. The patios, the eating places will attract. The modern city with its great buildings, all built upon piles driven many feet down to strike a firm strata; the broad streets in contrast with the ancient narrow ones—all this conspires to make the city of New Orleans; and this great modern city bids you come, and welcome!

(And the Rotary Club invites fellow Rotarians to take lunch on Wednesday, at the Roosevelt Hotel, at noon. The writer hereof is President, and would like to introduce a great number of his fellow Baptists to the club. Dr. W. F. Powell of Nashville will be the speaker on May 12th.)

WHY DO WE NOT BEGIN

Eldridge B. Hatcher

I

Why do we not start winning the world for Christ?

"Christ does not expect the whole world to be won," you say.

He certainly expects us to try to win it. His command is, "Go ye, therefore and make disciples of all the nations." Why don't we do it?

The early Christians, with almost no resources except the "power above" went forth and "turned the world upside down." They spread the gospel through Asia and Europe and shook the Roman Empire to its center.

Our poor distracted world is ever sending out its S.O.S. call. Why do we Baptists not go to the rescue. We are the largest body of evangelical Christians in the world. Are we not hopelessly encumbered and satisfied with our standardizations and our statistics. But they are not the weapons with which the early Christians evangelized the world.

Christ said, "Ye shall be witnesses unto Me in Jerusalem and in all Judea and Samaria and unto the uttermost parts of the world." That means the whole world. Therefore it means the city, or community, in which we live. Why do the Baptists in some American city not lead the other denominations in that city actually to win—yes, to win—that city for Christ? That would be an actual beginning.

Look at our martyred Anabaptist forefathers. With their lives placed on the altar, they threatened to cover Europe with their simple New Testament Gospel, and apparently would have done so had not their frightened enemies slaughtered them,—almost to the last man. Listen to these words rewarding the Anabaptists from one of the most eminent and influential writers and speakers about religion in our country,—Dr. Rufus M. Jones, himself not a Baptist:

"Judged by the reception it met at the hands of those in power, both in church and state, equally in Roman Catholic and in Protestant countries, the Anabaptist movement was one of the most tragic in the history of Christianity, but judged by the principles which were put in play by the men who bore this reproachful nickname, it must be pronounced one of the most

momentous and significant undertakings in man's religious struggle after the truth. It is the spiritual soil out of which all nonconformist sects have sprung, and it is the first plain announcement in modern history of a program for a new type of Christian society . . . They (the Anabaptists) had . . . been appalled at the spiritual bankruptcy of the church. They had alike re-discovered Christianity in the Bible and the new vision worked within them like new wine. Those who had this vision and with it had the power of restraint and the gifts of statesmanship to see what would work and what would not work in the world as it actually was then, became the leaders of the Protestant Reformation and have their renown in the pages of history. Those who had this vision and were resolved to make the world fit the vision, with no shade of leveling down and with no hairbreadth of a compromise, became the leaders of Anabaptism, flung out ideals which have been guiding stars for us every year since and went to death in a terrible fashion and fell into almost total obscurity. It is a story well worth the telling and quite worth the reading."

Does not their blood cry out from the ground against us and summon us to take up the world program which was stricken from their hands? But we must pay the high price of self-surrender which they paid.

Can our Baptist World Alliance in its meeting in July in Atlanta 1939 summon us for an advance? But, oh, if it calls us to anything, let it call us to that for which Christ called and equipped His early disciples. Not to the giving of some extra dollars, nor the starting of more machineries (exceedingly important though these be in their places) but to something that will demand our bodies, minds, souls, hearts and everything,—something that will set the Baptists of the world afire and force us in self-despair to surrender ourselves at the feet of God that He may forgive and cleanse us and GET US READY to win the world for Christ. That is our mission in the few years which He grants us here, and the years are flying.

How can we be aroused? Can the Baptist World Alliance arouse us?

I think the Baptist World Alliance could give us a mighty arousalment.

"What could it do?" you ask.

It could set before the Baptists of the world A NEW OBJECTIVE.

"What is that objective?"

The development of Spirit-filled Christians. If the Baptist World Alliance, in the power of the Spirit should suggest that objective at Atlanta and write it in letters of fire across the Baptist World Sky, so as to gain the eye and heart of our people, the suggestion, I believe, would work a revolution in our programs and a triumph for our Master's cause.

It is not at all probable, however, that anything of the sort will be done. But it seems to me that our church and denominational forces could render their constituents no greater service than to hold that objective before them for the next five years. Such Spirit-filled Christians would be firebrands. One such Christian would upset our statistics because "one would chase a thousand and two would put ten thousand to flight."

The contacts of such Christians with the unsaved around them would be the most powerful form of evangelism. It would be a spontaneous, unconscious evangelism. It was the kind of evangelism that was practiced by the early Christians. Being filled with the Holy Spirit their peaceful, happy faces and their Christ-like characters and lives proved to be contagious. The neighbors caught the infection and the heavenly epidemic spread through Asia and Europe.

The apostles knew the value of such personal contacts and therefore, in their epistles to the churches, urged upon the members the development of Christ-like, Spirit-controlled characters and lives, and had almost nothing to say about the members winning souls, or "extending the cause."

Are not such Christians what the world is looking for today? Not talk and published statements about Christianity, but Christianity shining within Christians. Preaching and teaching must of course be done, and done as large features of our work, but it is character that counts and wins, and it is spirit-filled character that counts and wins the most,—whether in the pulpit or in the pew. "The evidence of Christianity is a Christian," said Henry Drummond.

Are our churches producing such characters? Do they know how? We are crowding into our churches many unregenerate members and these, with the backsliding Christians, constitute the principal blockade against the progress of Christianity today, both in our homeland and in foreign lands. In vain all our enterprises if we cannot lift far higher the spiritual level of our church members. Are we not more eager to "enlist" our members than we are to develop them in their spiritual life.

Christ said that He came that His disciples might have life and have it more abundantly. What are we doing to help the people in our churches to have more abundant life. Are we doing enough? Christ was interested chiefly in persons,—in their spiritual life. Such spiritual life is always a cause,—acting and producing rich results, but we are tempted to try to produce results rather than causes.

Developing the spiritual life of others means individual work, and such individual work goes to the center of our entire denominational enterprise. Such work makes the heart of the individual the denomination's battle field. It is there—in that individual's heart—that the Baptist world-victory must be won, if won at all.

When we speak of winning the world for Christ we think of sending out multitudes of missionaries and we think of ourselves at home going forth to win the souls around us,—a sort of advancing, encompassing movement. But we are not ready for such heavenly work. Spirit-filled individuals must be developed first. Christ commanded even the apostles that they must not go one step without this power.

Only one individual was dealt with when D. L. Moody was led by two humble women to secure the baptism of the Holy Spirit.

Suppose that we should begin treating the individual church member as the unit, the key in our church and denominational life and that our "religious education" courses, our sermons, our Sunday school teaching and—most important of all—our pastoral personal efforts should be given chiefly to the individual—one at a time—until that individual, like Moody, is led down, down into the dust of self-despair and penitent surrender for the infilling of the Holy Spirit. It is down in that dust—at "extremity" point—where Job (who repented "in dust and ashes") and Isaiah (who was "undone" and "unclean") and Paul (who cried "Oh, wretched man that I am") and Peter (who "went out and wept bitterly") received their victorious power—it is down there, let it be repeated, that the individual member must be brought by his helping friend, if he is to become a Spirit-empowered Christian. "Man's extremity is God's opportunity."

"God's way up is down," said Moody; "God never yet lifted up a man high that He did not cast him down first; never. Self must be annihilated. When we get to the end of our power then it is that the power of God is manifested in us."

Let us come back now to our above-mentioned denominational "OBJECTIVE." If Christ set this spiritual objective before His apostles and they set it before the early churches why should we not suggest it to our churches today?

In my imagination I can see a picture. I see a pastor yonder lifting this objective before his church—before his deacons, the officers of his Sunday school and of his young people's and his women's societies—as he puts this question to them, "Can our church develop for Christ's work even one member who will pay the high price for the necessary spiritual equipment?"

Ah, what a theme for preaching, teaching and

(Continued on page 8)

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

A CORRECTION

In the Baptist Record number of April 22 we want to call attention to our error in "Some Observations" by Mrs. Ned Rice. The reference made to "Southwide" Y. W. A. and R. A. Camps should have been "STATEWIDE."

We are praying that our women will take advantage of the Southern Baptist W. M. U. meeting in New Orleans May 11 and 12. This meeting will be held in an auditorium large enough to accommodate the crowds and we are assured we will be able to hear. You will appreciate the work of your local society much more after hearing of the combined efforts of all our societies.

We are printing the special Training School program to be given the fifth Monday of this month, May 31st. This has been sent to all presidents of local societies. We want all readers to pray for the success of this effort.

SPECIAL TRAINING SCHOOL PROGRAM TO BE GIVEN MAY 31ST

Hymn: More Like the Master
Devotional: I Tim. 4 (7b)-15 (Moffat's translation of 7b is "Train for the religious life, etc.")
Prayer for all those connected with the W. U. Training School.
Talk: What is the Purpose of the W. M. U. Training School?
Talk: What is the relation to the Seminary?
Hymn: Take my Life and Let it Be.
Talk: What is taught at the Training School?
Talk Who May Enroll?
Hymn: Give of Thy Best to the Master.
Prayer for all former students.
Talk: What Work do the Graduates engage in after they leave the Training School.
Hymn: Have Thine Own Way Lord.
Talk: What Special Needs Have Arisen This Year.
Offering for Needs.
Closing Hymn: Abide With Me. (This hymn is always sung at Sunday evening's meal as a blessing.)
Benediction.

Dear Friend:

Each year in July or August we have "White Cross Day" in our societies and gather white cross material for one of our foreign hospitals or for our Mississippi Baptist Hospital. This year there is an emergency among our own W. M. U. children and we feel that this need should require our extras for 1937.

You remember the devastating flood in Louisville a few months ago that overflowed our W. M. U. Training School. The damages will amount to between \$3,500 and \$5,000. This is a child of Woman's Missionary Union and it needs a new dress. Certainly Mississippi women will want a share in supplying the funds for this new dress.

At our recent Convention we voted to designate May 31st as Training School Day in Mississippi. Since this is a fifth Monday we are sending under separate cover a program on our Training School. Invite your girls to be your special guests that day and it may be well to give them a part on the program.

Certainly we will take an offering. I hope Mississippi will contribute \$850 or \$1,000 for this need that day. That means the largest societies should give around \$10.00, medium \$5.00, and the small ones \$1.00 per society. The "in-

between" can place their amounts.

Send in to Dr. Gunter marked "Training School Flood Fund."

Sincerely,

Fannie Traylor.

P. S. There will not be a white cross call this year.

WHAT RIDGECREST MEANT TO ME

Elouise Wilkerson, Bailey, Miss.

It gives me personal joy to express my appreciation of Y.W.A. Camp at Ridgecrest. Though words are mighty poor vehicles to tell my gratitude for those wonderful days, I can truly testify from the depths of my soul that my faith in God has been increased and it was there my personal responsibility to God was made clearer to me. I came to understand there that my thought, talent, endeavor and time belonged to the Master. At Ridgecrest Y.W.A. Camp the atmosphere is such that one seems to feel Christ's nearness and daily companionship. The faculty presented a striking likeness to the Savior's ideal of what a Christian should be for they gave freely of their time and energy. Especially as a Mississippi Y.W.A. I express my sincere thanks to Miss Edwina Robinson, our state secretary, for the happy time she made for each girl and to her mother, Mrs. Robinson, who was such a fine travel companion for our bus of noisy girls.

The most sacred memory of Ridgecrest comes when I remember the vesper services down by Lake Dew, as the sun was sinking behind the mountains. As our speakers in their beautiful way led our thoughts and desires into higher realms, it seemed that the Master was there in our midst. The same sweet, peaceful feeling crept over me as we gathered early in the morning on the front steps of the auditorium for our morning worship.

All the time however was not spent in conferences and meetings. Every afternoon was open for hikes, swimming, horseback riding, or a trip to some interesting place. I enjoyed the hikes immensely. The most wonderful hike of all came when a group of girls left for the top of Kittazuma to watch the sun rise. After all had reached the top and were seated on the ground we waited in a beautiful silence. The sun came up as a ball of fire over the mountains in the distance. A wonderful and beautiful reality to see; from our hearts burst songs of praise and prayer.

There is everything at Ridgecrest to make your vacation complete. I want to go back because of the wonderful spirit which is found there. It seems everyone gets a glimpse of an ideal and works toward it. There is something in the atmosphere that just draws you nearer to God. We understand Y.W.A. better and we learn to live and work together. It really makes you a truer and more worthwhile person.

Ridgecrest is a place I hold dear in my heart and I wish everyone could learn its full meaning.

Dr. E. H. Westmoreland of Leland is to deliver the commencement address at Hillman College May 29th.

What has become of that announcement heralded in the newspapers some weeks ago that there would be no sit down strikes allowed in Mississippi?

Dr. Kenneth G. Koelstadt, assistant superintendent of Indianapolis State Hospital, is quoted as saying, "Approximately one-third of all persons involved in traffic accidents and taken to the Indianapolis City Hospital are definitely drunk, and another third had been drinking."

"Christ is the sinner's substitute, and there is no substituting for the substitute."

T. Luther Holcomb, Jr., of Nashville will preach in a young people's revival in Winnfield, La., May 23-31, B. C. Land, pastor.

Chief E. R. Cato of the California Highway Patrol says that 25 per cent of the traffic deaths in that state are due to the use of alcohol.

Southwestern Seminary faculty, former students and friends will have breakfast at Roosevelt Hotel Friday, May 14, at 7:15 a. m. A good program is provided. Be sure to be there.

The Pulitzer prize for the most distinguished novel this year was won by a Georgia woman, Margaret Mitchell, who wrote "Gone With the Wind." The same prize was won in 1935 by another Georgia woman.

Pastor Reedy had Dr. R. B. Gunter with him in a revival meeting for ten days closing Sunday night. The preaching was mostly to the church. There were twelve additions, of whom eight came by baptism. The people would have been glad to carry on the meeting further and felt that there would have been a larger ingathering. During brother Reedy's pastorate the debt on the church building has been paid off and the people are in hopeful spirits.

It might simplify the relief business of the federal government and would certainly tend to purify politics if there were a provision forbidding anybody to vote who is on the relief rolls. As long as any man running for office is under the necessity of purchasing votes by advocating relief it will be difficult to purify the ballot box. The people on relief in this country together with their kinfolks and those on the federal payroll could elect almost any old thing to office.

Rev. John A. Abernathy, one of our fine missionaries located at Tsinan, Shantung, China, writes to Mr. Fr. E. Skilton: "... The political situation in China has eased down considerably the past few months. Japan has found out that China really meant business and would not allow them to come in and take their country without a desperate struggle. China has passed the stage when she is afraid of Japan. The red menace just to the west of us was serious a few months ago, but the Central Government seems to have come to some definite understanding with them and we will have no war right away, at least. The work here goes on nicely and we are seeing people saved right along. Every door is wide open to the preaching of the Gospel and the people are very responsive. The revival continues in this part of China unabated and it is a real joy and privilege to live and work in such an atmosphere ..."

WHY DO WE NOT BEGIN

(Continued from page 7)

personal conference in that church! Now they are getting down to "business"—the real business of the church, and a spiritual revolution will result.

No reputable commercial enterprise we are told, follows its methods of ten years ago. It takes stock every year. Is it not high time that our great denomination should adopt methods adequate for our presenting Christ and Christianity triumphantly to the world today? Nothing but Spirit-filled Christians can meet the world issue. They are Christ's storm troops. Shall we admit to the world that we cannot provide such Christians in large numbers?

But we can. Why not leap to respond to Christ's call. He is waiting for us.

EAST M DEPA

By R.

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The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

MOTHER!

How many dear memories cluster around that magic word, "Mother"! In that word, spoken by more lips than any word in the language, is love enough to save the world, is sacrifice and suffering enough to atone for millions of sins, tears enough to flow a mighty river, laughter enough to echo throughout the world, music enough to soothe the savage beast. Sweeter than any earthly name and has the balm of Gilead in its mention. Her hand is the softest, her words are the most quieting, her presence will charm when all others fail.

Next Sunday is Mother's Day throughout the world. People everywhere stop and linger at the precious name and give reverent honor to the most magic name of Mother. Memories that lie dormant are awakened afresh on this day, flowers are worn, red and white, and sent to those mothers who still linger in this side of the great divide. At the graves of those gone on before reverent heads bow and tears of sweet memory run down the cheeks of heads bowed in love and sweet memory of the best friend man ever had.

As I write I am a boy again though three score years have passed over my head. With mother I walk the fields, beside the musical streams, tempt the little fish in our effort to catch them. I hear the songs of love from mother's lips as she rocks her babe to sleep. We are in the old church again. The songs of Zion are being sweetly sung, and I look up into a kindly face as mother joins in the singing. Her hand is on my brow and drives away the fever when I am sick. Her words comfort me when I am sad and her kisses kiss away my hurt as I weep with pain. What memories come back to me as I linger in the days of childhood for a season.

Many years ago mother went home. I have never ceased to miss her during all these long, long years of loneliness. The last I saw of her

as she was being placed in the grave, her silver locks once auburn clustered around her aged face, her hands that soothed my aching head so many times were still and folded on her breast, a breast on which I had leaned my head and wept away my sorrows on so many occasions. I will never see her here again, but one sweet day I hope to greet her in the New Jerusalem where we will recount the joys of heaven all the ages of eternity, where the tears are gone forever and the sun never sets. O, what will it be to be there! "God's master-piece is motherhood. Down all the ages it has stood Sublime amid earth's common place, The glory of the human race."

—Guyton

Wayside Baptist Church is located in the southwestern part of Yalobusha County. Rev. J. R. G. Hewlett is the good pastor. Not long since the new house of worship was dedicated. Deacon J. H. Tribble is one of its leading members. The revival is set to begin the third Sunday in August with Rev. C. E. Patch of Grenada preaching. The church has Sunday school and B. T. U. every Sunday afternoon.

Much sympathy is felt for Mr. and Mrs. J. L. Johnson of Pittsboro, also the wife and other members of the family, in the tragic death of their son, J. H. Johnson, at Bruce recently. May they find comfort in the Father of love.

Only a few more days now until thousands of Baptists will be headed toward New Orleans to attend the annual meeting of the Southern Baptist Convention. May the Holy Spirit guide in all that is done to the glory of God.

The writer recently received the following card from Dr. and Mrs. W. W. Mattson and family of Tacoma, Wash.: "We deeply appreciate your thoughtful expression of sympathy which was the greatest comfort to us in our sorrow." The tragic death of their little boy at the hands of a vicious kidnapper brought sorrow to every heart.

The Tillatoba Baptist Church, Yalobusha County, met recently and organized two B. Y. P. U.'s, the Senior and the Intermediate-Junior. It is the hope that others will follow. Brother I. P. Rasberry was elected president of the Seniors, and Mrs. Era Craig was elected leader of the Intermediate-Juniors. Manuals and literature have been ordered and work will begin at once.

It is reported that Rev. O. C. Cooper has resigned the pastorate of Bruce Baptist Church after several years successful work. Poor health is given as the main reason for his resignation. It is reported that he will locate at Cleveland, Miss., where he will rest and change work for a season. Best wishes to him.

The last days of June the revival meeting is set to begin for some ten days with the Coffeeville Baptist Church.

Facial Blotches

To ease the stinging soreness and aid healing, bathe with Resinol Soap—then apply

Resinol

MRS. MAGGIE RIVERS

Mrs. Maggie Rivers of Neshoba passed away March 31, 1937. She was ill only a few days with pneumonia.

She is survived by her husband, Mr. Bill Rivers, three daughters, Mesdames Gertrude Cleveland, Mary Crenshaw, Miss Sadie V. Rivers, and two sons, Victor and Robert Lee.

Resolved that: In her going the Neshoba Baptist Church and W. M. U. sustain a great loss, for she was a good neighbor, a consecrated Christian. She will be missed greatly for she was an active member and a regular attendant at all services.

We wish to express our great loss and sympathy to the family.

Mrs. Lottie Crenshaw
Mrs. Willie Gully
Mrs. Neva Vance

S. S. ATTENDANCE MAY 2ND

Jackson, First Church901
Jackson, Calvary Church912
Jackson, Grif. Mem. Church748
Jackson, Davis Mem. Church140
Jackson, Parkway Church180

tist Church. Dr. L. B. Campbell will do the preaching. Be constantly praying that the Lord will give the needed blessings.

Jackson, Northside Church114
Laurel, First Church530
Laurel, West Laurel Church476
Laurel, 2nd Ave. Church264
Laurel, Wausau Church52
Meridian, 41st Ave. Church290
Clarksdale Baptist Church375
West Point, First Church210
Forest Church206

B. T. U. ATTENDANCE MAY 2

Jackson, First Church106
Jackson, Calvary Church190
Jackson, Grif. Mem. Church291
Jackson, Davis Mem. Church99
Jackson, Parkway Church50
Jackson, Northside Church35
Laurel, West Laurel Church191
Laurel, Wausau Church52
Meridian, 41st Ave. Church81
Clarksdale Church141
West Point, First Church129
Forest Church60

Guy Albright of the Arkansas State Rangers credits one-fourth of the highway fatalities in that state to drinking drivers.

PROMPTNESS

Promptness in meeting obligations is one of the most necessary requirements of any business. Churches want to know that fire losses will be paid promptly. Southern Mutual Church Insurance Company has an unsurpassed record in this regard. We have paid every loss the same day that we received the official report of same. For full information write, J. K. Hair, Secretary, Columbia, S. C.

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Corner Capitol and Leach Streets. Paved. Two blocks from Post Office. Four bed rooms, 2 baths, living room, hall and sleeping porch, double garage. Bearing fig. peach, pear and pecan trees. Excellent garden. Suitable for home, duplex apartments or boarding house. Natural gas, cheap rate lights. Good deep well water. Can be bought at a reasonable price on terms directly from owner-occupant.

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ARTHUR F. LANDSTREET Mgr.

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

For May 9, 1937
A LESSON IN PREVAILING PRAYER

Genesis 18:16-33

INTRODUCTION.

In this passage of scripture we have record of the biggest man of all antiquity engaged in the greatest work to which he ever set his hand. That Abraham was the biggest man of all who lived for 1,500 years on either side of him is a statement beyond dispute. That the praying of this big man was the greatest work of his life, may not go as a statement unchallenged. Let us look at it as a work. Do you object to calling prayer work? But you know as soon as you think of it that it is. There is so very little of it done! Men shun the difficult things, the doing of which calls for labor.

Abraham's prayer was in loneliness, in secret. So is all acceptable prayer. I do not mean now the pretty speeches men make before a congregation when they are called upon to lead in prayer. I mean that any man who stands face to face with God to plead with Him has left his friends, even his closest ones at a distance and has gone alone into the presence of God. It must always be so. Our Lord left His favorite disciples and went alone a distance beyond them to pray. When any man goes before God, whether he follow the lead of another or walk in the van himself, he stands alone before God.

Abraham's prayer was humble work. "Have taken upon me to speak to the Lord, who am but dust and ashes." It is hard for a man to bring himself to say that. Men love to tread on high and let themselves be seen as being persons of importance. Indeed, the psychologists tell us that among the more powerful motives to human action is this feeling of importance. It is hard for a man to bring himself to say, "I am a worm, and no man; A reproach of men, and despised of the people" (Psa. 22:6).

Abraham's prayer was earnest work. Here was no trifling with matters of no consequence. The salvation of a great city was the matter which engaged Abraham's thought, and the great man knew himself was he on whose sole arm hung victory in this struggle. He must somehow prevail to bring his case before God and win it, or Sodom must be destroyed. Have you never felt the same way about some matter which engaged your whole heart? No! Then, I fear you have never known what it is really to pray.

Abraham's prayer was submissive. How hard it is to say, "Not my will, but thine!" How hard a thing it is to bring the stubborn, rebellious,

inconstant will into harmony with the will of God! This, now, is the most difficult undertaking which falls to the lot of men, and only those of heroic mold ever accomplish it.

But for these reasons Abraham's prayer was sublime work. It brought him into fellowship with God. He stood and talked with the Judge of all the earth, and was welcome to remain in that lofty presence till his communion with the Lord had led him to the point where he could justify the ways of God to men.

I. God Knows the Conditions of Our Living.

He saw the city of Sodom and all the wickedness of the inhabitants of it. Just as truly He sees the conditions and circumstances with which we have surrounded ourselves. We acknowledge this and say, "Oh! Of course, God knows all about us"; but we do not realize the meaning of what we are saying when we say it. Let us say it again and again until we fully realize it: "God knows us, knows us, knows us altogether."

II. God Visits Men.

He comes in one form and in another, and we may not recognize Him at first or at all. I think Abraham did not at first recognize Him, but thought the angel forms in which God drew near to him but so many wayfarers to whom according to the laws of hospitality which have held in the same country from that time until now, he must be kind. He "entertained angels unaware," and one of the angels was the exalted angel of the Presence of God. So God visits, and blessed are the eyes which have clarity to see and the ears which have keenness to hear and the heart which has harmony to understand when God comes.

III. God Makes Known His Purposes to His Prophets.

He did this of old: He does it now. Let there arise one who shall devote himself as did Abraham in his day, and God will declare His will again as of old. He does that in this day. And many a time have good men and women acted on the revelation God made and lived to know beyond all doubt that they had heard the voice of God and followed Him.

IV. God Rewards Men According to Their Deserts.

Do not doubt this: it is ever true. Bad men have turned at the warning of God and have trusted Him for salvation from the wickedness of their wicked deeds, and have by Him been saved to new life sublime of goodness and a reward at last of joy and eternal fellowship with Him. It is true! Doubt it not! Of bad men God makes good men, and the only good men in the world are those who have been made out of bad men. Do you see a good man somewhere about you? Time was when that very man was bad and hell-doomed. The grace of God has set the feet of the once bad man in the right way.

Then there are the bad men. They are the men who will not hear and harken to the voice of God. They are the men who will not have God in

their thoughts. They are the men who will not do the will of God, but who delight to do the desires of the devil. And the day of their awful reward draws near. Any one of them may feel that all is well with him. So may a man feel well when stimulated by fever. But even while the wicked fancy they are doing well and that all is well with them, the seed of death and dissolution are being received into their bodies and they are ripening to the awful harvest of the day of wrath.

Men who turn from God die the death. Cities which turn from God die the death. Their runs dot the earth on fruited plain and on mountain slope, in jungle fastness and in desert waste. Nations that forget God are turned into sheol. It has been so through all the vanished years: it will be so through all the coming years. Nations that turn from God turn to rot and ruin, to night and nothingness, to darkness and despair.

V. God Never Smites in Impulsive Anger.

He looks carefully into the lives of men and cities and nations. He comes down to see, and in perfect knowledge of all the facts, He shapes the reckoning of the day. All His doings are in goodness so complete and in dealings so fair that those who receive at His hands rewards of merit and those who receive at His hands rewards of doom, alike shall see that what they receive is what they deserve.

VI. God Never Smites Without First Warning.

Read the whole story. II Peter 2: 7, 8, says that righteous Lot vexed his soul day by day on account of the wickedness of the Sodomites. Who can doubt that in God's providence Lot went to Sodom to give it

warning? He went and did warn it. Of this I have not the slightest doubt. So God sent Jonah to warn another city at a later date. But Jonah's warning led to the salvation of Nineveh: why, then, did not Lot's warning save Sodom? Maybe it was partly because Lot was not just like Jonah. God has to use the men He has. He has no others. But I am sure that the main difference was that between the people of Sodom and the people of Nineveh. The Sodomites just would not be saved. Preach to some sinners about their sins and they will repent. I have seen them do it. Preach to other sinners about their sins and warn them of the wrath of God against all ungodliness of men, and they will not only refuse to repent, but they will seek new occasions of sin. I have seen them do it.

But we want to get back to the proposition that God never smites without first giving warning.

—BR—

SCOTTSVILLE, KY.

—O—

We have just closed a most successful eight-days revival meeting. Souls were saved and the church and community were deeply stirred. Dr. P. E. Burroughs, Educational Secretary of the Sunday School Board, did the preaching in his matchless way, bearing us up to dwell in heavenly places with Christ Jesus. We shall not soon return to dwell on the plain after this season on the heights.

H. L. Green, Pastor

Don't Sleep When Gas Presses Heart

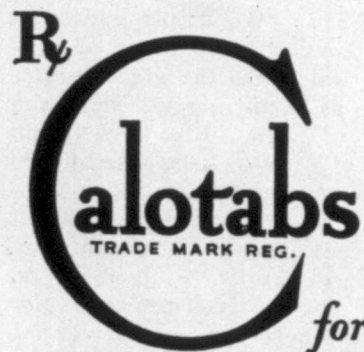
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FIRST BAPTIST CHURCH, MINNEAPOLIS, CONTINUES TO MOVE ONWARD AND UPWARD

F. S. Groner, President
College of Marshall
Marshall, Texas

Upon the gracious invitation of Dr. W. B. Riley, with whom I worked in intimate association for many years, I attended the fortieth anniversary of his pastorate. We have a way of criticising people for the use of superlatives but I can correctly use a few superlatives with reference to this wonderful church and the almost unprecedented work it has done.

Along with his fortieth anniversary was the annual home-coming of the Bible school. The church and educational buildings, and various dormitories combined make an immense institution covering much more than an entire city block.

The Bible school has an enrollment of over 700 students, 500 day students and 200 night students. His immense church auditorium is crowded at the preaching hours on Sunday.

Two receptions were given for Dr. and Mrs. Riley, one on Friday night, March 5, in which the membership of his church only participated, and the next reception on Monday night, March 8, participated in by the Baptists of the city, excepting the membership of his church.

I have never seen a man more loved by his people and by the entire "Twin Cities" of St. Paul and Minneapolis. The celebration lasted more than a week. There were many demonstrations of one kind and another. Dr. Riley and his wife are revered as the natural leaders of that great institution and of the religious life of the Twin Cities of 750,000 people.

The way Dr. Riley has financed his combined institutions is a marvel. Compared to the debts of some of our institutions his is a mere bagatelle. Some of his own Bible school graduates occupy pulpits of large importance not only in that city but in many of the other large cities of the North.

Dr. and Mrs. Riley's present home is five miles west of the city, reached by a circuitous drive around beautiful lakes. His former home was the same distance on the east side of the city. Then, five miles west of his home are the wonderful assembly grounds. They consist of 450 acres of property which is owned by the assembly and 500 acres of which they have free use. The most beautiful grounds that these eyes of mine ever fell on are the ones which have been dedicated to the Northwestern Seminary for summer use. There are three hotels, a vast collection of buildings known as wigwams and igloos, and then a plot of ground known as a camp ground which can be used by those who come in automobiles and camp out the old-fashioned way. One who has travelled all over America and seen similar grounds of this order told me there was nothing else in America comparable to these. I had no trouble believing it for I had seen it with my own eyes.

If ever a man anywhere has been

true to the faith it is Dr. Riley. In other days I differed with him about some technical matters, but the Baptists of the South ought to love this defender of the faith who has had to fight up-hill battles with deniers of the faith and who has won in marvelous fashion.

Of necessity I must limit this article much more than it ought to be limited. It would be good for the Baptists around the world to see the works of this man and to know what he had done. I must add that Mrs. Riley works side by side with him in the Bible school work. Her business ability and consecration attract the attention and admiration of all who know her marvelous work.

I am glad to be able to announce that Dr. Riley is to deliver the commencement address at the College of Marshall on May 25. I will be happy to be associated with him once more in his glorious and continuous conquest as he carries on in this present world.

THE MINISTRY OF HEALING By Louis J. Bristow

Dr. John W. Dickens is hospital visitor and promotional missionary for New Orleans Baptists. According to the Southern Baptist Convention schedule of activities the month of May is set apart for the study of hospitals. The following stories from Dr. Dickens indicate some of his experiences:

"It was a heart-broken mother, sick, suffering, and distressed, in one of our hospitals. She had just lost her new born baby. The family was poor, the father, a WPA worker, was at home with the children. The dear mother—a Baptist—was brave and courageous. The doctor and nurses had been attentive and faithful, but she needed more than their skillful attention could supply. When this visitor found her, learned something of her story, read and quoted appropriate scriptures and prayed with her, new hope and strength came to her and through her tears she expressed her grateful appreciation to him for coming her way. Is not this an illustration of practical Christianity?"

"He was a young man from another state. Well educated and from a fine Baptist family, he was a Baptist himself, but not working at it much, according to his own confession. Money came easy and was spent rather lavishly and recklessly, and even "wrecklessly," for he was seriously injured in an automobile accident while under the influence of liquor. The writer visited him in the hospital, conversed cheerfully and had prayer with him. The second visit the young man opened his heart and confessed he had been wasting his opportunities, living unworthily, and grieving the hearts of his parents, and asked that we pray together about it. After the prayer he looked brighter, seemed encouraged, and said things would be different with him when he returned

home. Let us hope that he kept his word."

"She has been a sufferer for months, first in another hospital, then at home, and now in the hospital again. She is strangely and seriously afflicted. Since she has only partial use of her lower limbs she is unable to sit up, even in bed, and is in need of an operation but her weak physical condition prevents it. She has a husband and three children, the youngest being less than a year old. The visits and prayers with the writer seem to have greatly helped and encouraged the sufferer. The woman says that she is now trusting Jesus and loves Him and wants to join the church and follow Him in baptism as soon as she is able to go to church. Her hope and cheerfulness are beautiful to see, and she says she is not afraid to die should it be His will that she not recover. Isn't it great to give hope and courage to a soul like this?"

"A fine Baptist deacon and his wife from a western state were in New Orleans for the first time on a brief visit. The husband became seriously ill and was taken to the Baptist Hospital. His wife was distressed and anxious about him. Neither of them had a single acquaintance in the city. Because of the man's serious condition only the doctors, nurses, and his wife were allowed in the room. This special hospital visitor heard of the case, sought out the distress wife, prayed with and comforted her with the promises of the Gospel. An emergency operation brought only temporary relief, his condition grew rapidly worse, and death soon followed. How the Lord did sustain and support this soul-burdened, devoted wife as the writer talked and prayed frequently with her during those trying days. And then, at the funeral home, with only the widow, a strong young son, a friend of the family from their home city, and the writer present, as we prayed together, God's comforting presence and consoling grace was in evidence as with calmness and courage the sorrowing trio prepared to take leave of our city. What a privilege to have even a little part with Christ in healing the broken-hearted."

"She is a beautiful Christian character, a native of a northern state, though for many years a resident of New Orleans. She is an elderly woman, not a Baptist, a widow, and all alone with not a rela-

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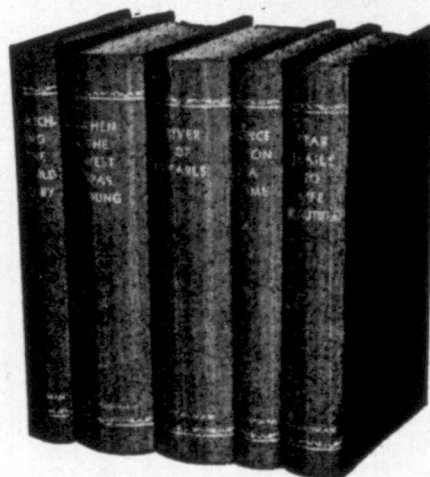
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tive in the city or state. The writer met her, only casually, some two years ago. Later he found her in a local hospital where he visited and prayed with her several times. Though she had not recovered she was better and was released from the hospital. But her trouble became malignant and she grew worse. She sent for the writer to tell him that she could not recover and to seek his comfort and counsel about some final plans. And these are now all arranged in detail to be carried out when the end comes. She is a guest-patient in the Baptist Hospital where she may linger for thirty days or longer and where skilful attention will make her as comfortable as possible. It is a joy to add to her calmness and comfort with frequent visits and prayer together. Can we really follow Jesus all the way and not do such work as this?"

While studying this ministry of healing during May, Dr. Dickens' stories well illustrate the value of Christian hospitals.

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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

I know you will be pleased to hear that today I received the first contribution to the Quarter-to-Two Club, that we talked about last week. It came from six-year-old Omega Hembree and her mother, Mrs. T. W. Hembree, of McLain, Miss. I am certainly glad to have it, and I have divided it between the "two" mentioned in the club's name, the Orphans and the B. B. I. girl, Miss Mildred. Now, who will be the next one, forming club No. 2?

Ernest Clark, who is always regular in reporting his club dues, sends them and \$2.00 more from two ladies for their birthday offering. Somehow, Ernest knows how to get other people interested in our work, and that is a fine talent. And Louise Richie is sending from the members of her Sunday school class at Deemer their birthday offering, which is a good addition to our April gift to the Orphans. These gifts are very gratifying and I hope others will be reminded to send their offerings, as their birthdays come on. Mrs. Phillips, who when she was 89 years old sent 89 cents for the Orphans, to be sent by the Children's Circle of our paper, and in whose honor this department of our work was named, the Phillips' Birthday Offering, and who has already sent 90 cents and 91 cents, writes me that she thinks a great many more ought to send to it than do. You know, every one of us has a birthday every year—whether we want to or not. If we are twelve, can't we give 12 cents? I'm sure no one would object to that, would you? And any one who is older and wants to send \$1.00, is free to do so, or if she or he prefers, may send 39 cents, or 43 cents, or whatever the actual age may be. That sounds reasonable to me: doesn't it to you?

Dorothy Doolittle tells us of the five weeks' old little brother who now lives at her house! If I am right in thinking Dorothy is about 12 years old. She is going to have great pleasure in helping mother take care of little Larry. Perhaps he will become a member of the Children's Circle before very long! Here is a letter from Tommie Lee Hellen, sending answers to Mrs. Mayo's puzzle. We are glad to welcome her back to Mississippi. You will notice that her father's address is now Bogalusa, Louisiana. Tommie Lee will be writing to us again, I am sure.

Mary Adelyn Milam has been silent for a good while, but here is a nice letter from her, with her dues for J. L. Club No. 9. We are glad to have them, and enjoy her interesting letter. I wish she or some of you would tell me what "achievement tests" are. They must have been invented or discovered since I went to school.

Much love to all, from,
Mrs. Lipsey.

ELISHA AND THE FORTY-TWO CHILDREN

2 Kings 2:23-25)

There was another school of the prophets at Bethel, and to this Elisha went, doubtless being welcomed by the young men there as a worthy successor to the honored Elijah. One of the golden calves that Jeroboam had set up for the people to worship was at Bethel. The people were proud of this place for idol worship: they were fond of it, and hated those who reproved them about it. It is probable that they made fun of God's prophets as they went about the streets, exposing them to contempt and influencing their children against the prophets. If you will read 2 Chron. 36:16, you will find that this was often done at this time in the land of Israel. The children were not slow to have the same feeling

against a prophet, so at Bethel a crowd of children came out to meet the new preacher, not with words of welcome or respect, but with scoffs and ridicule. Elisha lived for sixty years after this, and must have been a young man. It seems likely that these rude and malicious lads saw a contrast between the unkempt, shaggy hair of the old Elijah, and the smooth and shorter hair of Elisha. It may be that they used a similar word to bald, and cried out, "Go up, thou round-head: where is your chariot?" (Yet, if some prefer the word bald-head, knowing that some young men are bald, this was a very offensive thing, for there is a deep reverence for the age which usually accompanies baldness in that country.) These young people had learned from their idolatrous parents to call foul names and use ugly language, and these things seem to be directed against the true God whom Elisha served. Elisha felt this to be so, and he turned and looked reprovingly upon them. But it was his character as a prophet of God that they wished to abuse, and he could find no signs of being sorry. So he cursed them in the name of the Lord, not for his own revenge, but to punish the dishonor done to his God. And when we feel as if the punishment which came was a severe one for the sin, we must not forget that God answered His prophet, and sent the punishment. Two bears came out from the wood, and fell upon them, and destroyed forty-two of them.

BIBLE PUZZLE

1. What land did the Lord give the Israelites?
2. On what mountain was Jesus when he sent the two disciples to bring Him the colt?
3. On what mountain did Abraham offer up Isaac?
4. In what land did Moses die?
5. Who was Caleb's first wife?
6. Who was the seventh of the minor prophets?
7. Who was judge of Israel when Sisera was captain of the host of Canaan?
8. Who was the oldest son of Joseph?
9. Who was the sleepy youth of Troas in Paul's time?
10. On what mountain did Moses view the Promised Land?
11. How many gates were around the New Jerusalem?
12. Who was the mother of Zebedee's children?

Mrs. Beulah Mayo

ANSWERS TO PUZZLE

1. Cana of Galilee, John 2:11.
2. Husks, Luke 15:17.
3. Rhoda, Acts 12:13.
4. Ichabod, II Sam. 4:21.
5. Seth, Genesis 4:25.
6. Twins, Gen. 25:24; 38:27-30.
7. Ithamar, Exodus 28:1.
8. Ararat, Genesis 8:4.
9. Nine, Luke 17:17-18.

Tommie Lee Hellen

McLain, Miss.

Dear Mrs. Lipsey:
I am a little girl six years old. Mother and I want to join the quarter-to-two club. You may remember my mother, Mrs. T. W. Hembree. She and daddy used to live at Clinton.

With love,

Omega Hembree

I am always pleased when a little girl or boy writes her or his

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own letter, Omega. Yours is neat and plain, and so easy to read. And you and mother have the honor of being the first to join our quarter-to-two club, and will be at the head of the list. I shall be looking to hear from you each month, and I send you now my thanks.

Star, Miss.,
April 27, 1937

Dear Mrs. Lipsey:

Enclosed you will find \$2.60. I was only able to get 60 cents for J. L. Club dues but two of the ladies living near me are sending \$2.00 for the B. B. I. girl. They are Misses Lulu and Minnie Boothe.

How are you and all my circle friends enjoying this spring weather? I have almost been sick with a cold but am feeling better now. I am glad it is getting summer-time, because I can sit out on the porch and enjoy watching the beautiful flowers, pretty trees and singing birds.

With love to all my circle friends,
Ernest Clark.

How do you manage to get so much money for our work, Ernest? Please thank Miss Lulu and Miss Minnie for their gift to the B. B. I. girl, for me. And I hope that cold is gone entirely, and you are enjoying the pleasant things out-of-doors. We send you our thanks and love, and appreciate all you do for our causes.

Deemer, Miss.,
April 23, 1937

Dear Mrs. Lipsey:

I am sending you our Junior birthday offering, \$1.87, from our Sunday school class.

I am yours truly,

Louise Richie

We are so glad to get your letter, Louise, and the money that will be so helpful to our Orphans. I think this is a mighty good plan you have, sending the birthday money of each month. Thank you, all, so much.

Bogalusa, La.,
April 26, 1937

Dear Mrs. Lipsey:

Although I am not a member of any Jeannie Lipsey Club I am sending in my answers to Mrs. Mayo's puzzle.

I like your idea about the quarter-to-two club. I think it is a very good one.

I am sorry I haven't written earlier, but I have been so busy since we moved here. Do you mind giving me Mrs. McCall's address again, please? I am sorry I have to ask for it again but I lost it. I have been writing to her, but I only got a letter to her once in a while. I send it to Fort Worth, but

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she doesn't always get them because they are returned to me. She writes such sweet letters.

I wish I could have met her while in Texas, but I didn't get to. I'm sure I would have learned to love her even more than I do now. In her last letter to me she said she had been ill. I hope she is well now.

Love,
Tommie Lee Hellen

I hope you are somewhat nearer to your Mississippi friends than you were in Texas. Mrs. McCall's address is: Mrs. S. J. McCall, 1210 Elizabeth Street, Brownsville, Tex.

Slate Springs, Miss.,
April 24, 1937.

Dear Mrs. Lipsey:

I enjoy the children's page better every time I read it. I love to work Mrs. Mayo's puzzles even though some of them are hard.

I'll bet you can't guess what we have at our house, so I'll just tell you. A five weeks old baby boy. I am kept busy rocking him and I am sitting by his cradle now ready to rock him if he "squirms." His name is Max Larry and we are going to call him Larry. I was the only child until God sent him to be my little brother.

I enjoyed the description of the little girl's friend and I wish she or some other of the members would write to me. I promise I'll answer all letters.

I wish I could start a Jeannie Lipsey Club but there aren't many children living close to me.

Next week is the last week of school for me. I'll be sorry when it's out.

I went to a program last night at our gym. I had to play "Down in the Deep Blue Sea" on the piano. Then Miss Bobby Spencer and I played a duet called "Keeping Time."

Am sending ten cents to the orphans and B. B. I.

Love,
Dorothy Doolittle

You'll never be lonesome now at home, Dorothy, since you've got little Larry there. And how proud you all are of him, already. But it might do him some good to squirm a little—strengthen his muscles. Thank you for the money. I wish you would form a quarter-to-two club; that takes only one person.

(Continued on page 16)

Christian Life Booklets

Have proved helpful to many

Eternal Life—What it means and how secured.

The Joy of God's Salvation.

The Pathway from Grace to Glory.

Lift Up Your Eyes on High.

Friendship With God.

God's Call to an Overcoming Life.

Help Through Prayer—A smaller booklet for the sick in hospitals and homes.

Prices: The first five, which are illustrated, 20 cents each; Overcoming Life, 10 cents, and for the last one, there is no charge. All prepaid.

DR. HOWARD A. TALBOT

433 N. Broadway, De Pere, Wis.

Bap
Ain

OXF

Series

We have the back to and to the challenging us. But what of present is large past, and our things spiritual teaching and received. Had the ly enlisted th study and tra would be even This fact shoul tor and interest ter his thought Training youth leadership, but There are lead many of our yo ent needs, but leadership and we should give tention to the adult member Adult Union in question. Mos have the poss FOUR B. A. U have the possil some have t twenty-five or easy to say, " we invite ac membership, p need, and the interested, eff bers. Match y BIG program, and challenge ship of the ch results.

Introducing A

Friends of Preston are co the arrival of came to live 13th. Mrs. Pro bered by mos friends as Mis son, our first M. S. C. W. Baptist Trai of Georgia. T the name of blue eyes and turn red) and new world int We congratul tion of a ho could not hav father is goin mer but we t not go as th America that

Wayne Ha

Carrying ou the state, the ciational B. T ership of M the director, meeting on April. A good ed by a good Beard was el Miss Merline pianist of th The next mee

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, *General Secretary*

OXFORD, MISS.

JACKSON, MISS.

Serious Thinking

We have the glorious past to look back to and to brag about. We have the challenging future to inspire us. But what of the present? Our present is largely the result of the past, and our present interest in things spiritual checks back to the teaching and training we have received. Had the churches more largely enlisted the membership for study and training this interest would be even more pronounced. This fact should inspire every pastor and interested Christian to center his thoughts on the present. Training youth looks to the future leadership, but what of the present? There are leadership possibilities in many of our young people for present needs, but we still look to adult leadership and since that is true we should give a great deal of attention to the development of our adult membership. The Baptist Adult Union is the answer to the question. Most Baptist churches have the possibility for at least FOUR B. A. U.'s. A large number have the possibilities of twelve and some have the possibilities for twenty-five or more. It will be easy to say, "That's just talk," but we invite a careful study of your membership, properly estimate their need, and the need in the world for interested, efficient church members. Match your thinking with a BIG program, one that will inspire and challenge the entire membership of the church, and watch the results.

—O—

Introducing A Brand New Friend

Friends of Mr. and Mrs. E. S. Preston are congratulating them on the arrival of a fine young lady who came to live with them on April 13th. Mrs. Preston will be remembered by most of her Mississippi friends as Miss Mary Frances Johnson, our first student secretary at M. S. C. W. Mr. Preston is State Baptist Training Union Secretary of Georgia. This new friend carries the name of Jerrie Lynn. She has blue eyes and brown hair (it may turn red) and we think likes this new world into which she has come. We congratulate her on the selection of a home, feeling that she could not have done better. Her father is going to Europe this summer but we think Jerrie Lynn will not go as there is too much of America that she has not seen yet.

—O—

Wayne Has Helpful Meeting

Carrying out the general plan of the state, the Wayne County Associational B. T. U., under the leadership of Mr. A. T. Singley, Jr., the director, held their general meeting on the first Sunday in April. A good program was enjoyed by a good attendance. Mr. W. I. Beard was elected as chorister, and Miss Merline Beard was elected pianist of the county organization. The next meeting will be held with

the Clara church the afternoon of the first Sunday in July at 2:30. Representatives from all churches are urged to be present.

Kosciusko Associational B. T. U.

The meeting of the Kosciusko Associational B. T. U. at McAdams on the afternoon of the first Sunday in April enlisted the largest attendance they have had for some time. The Ethel seniors won the banner for the largest percentage in attendance and for coming the longest distance. A unique plan for conducting a county-wide Study Course is being considered by the associational leaders. It will be to have a once a week meeting for study for four or five weeks with trucks coming in from each church, bringing their B. T. U. folks to Kosciusko where the classes will be taught. This ought to prove to be an interesting program and should enlist a large attendance.

—O—

Brookhaven B. T. U. Banqueted

On Friday night, April 23rd the Brookhaven church was host to their B. T. U. members in a well planned banquet. Two long tables had been planned, one of them quite a bit longer than the other, and at one of these tables, the longer one, sat the members who had recently taken the study course. At the other table sat members who for one reason or another had not taken the study course. A splendid program had been planned and was presided over by Mr. Wm. James Work the Educational Director of the church. This program consisted of pep songs, special music, speech making, the awarding of the loving cup to the union that had the largest percentage of its members taking the study course, and the awarding of the seals and diplomas. It was a happy occasion for all. It was the pleasure of the state secretary to participate in the program; other guests were the Whitworth Girls' Quartet with their accompanist. The older senior union won the cup. Last year one of the Intermediate unions won the cup and have had the pleasure of having it in their room all this year. The cup is a recognition of the deacons of the church, and one of their members, Mr. Lofton, in an interesting talk, presented the cup to the winners. This is a good way to help bind the membership to the entire church program and we congratulate this splendid church on this additional interest in its members.

—O—

Our District B. T. U. Conventions

Last week we mailed to all the Junior and Intermediate leaders copies of the Memory Work and Sword Drill contest material. If

you did not get a copy it is because we do not have you on our mailing list. We have been trying to get a corrected mailing list of the churches but as yet have been unable to hear from all, so we will appreciate your giving us this information.

The conventions this year will be one-day meetings. We begin at 9:30 in the morning and go through an evening service but no overnight entertainment. The registration fee will be 25c. A helpful program is being planned and will be announced soon. Check last week's Record for dates.

—BR—

WEST POINT

—O—

The ordinance of baptism was observed during the evening hour of worship with twenty-eight candidates baptized in an impressive service at the First Baptist Church, West Point, Mississippi, with Dr. E. F. Wright, pastor, officiating.

There were 129 present for the B. T. U. services at the First Baptist Church, West Point, Mississippi, May 2. Those 100 per cent members for the month of April included: Lillian Riley, Russell Fancher, John William Torbert, George Booth, Johnnie Wells, Avis Sargent, Ercel Fancher, Ned Miller, Agnes Sargent, Rosellene Keathley, E. E. Pearson, Mother Torbert, Mrs. E. E. Pearson, Mrs. Paul Carmack, Mrs. Teasley and Mrs. Ira Johnson.

The monthly business meeting of the B. T. U. was held Friday night, April 30th with over 40 present. The meeting opened with the singing of several choruses learned during the recent revival, and was followed by prayer by Mr. D. M. Booth. Taking "Plan" as the theme of the business meeting, and as the text of the devotional, the director selected scriptures commanding the workers for the Lord to "Prepare, Labor, to be Abounding, and Nourished." The presidents and leaders of the six unions conducted separate meetings for the purpose of making our reports for the month and planning the programs for May. Following these separate conferences, the officers were invited to visit the browsing room which was full of pamphlet displays, special program material, daily Bible reading suggestions, B. T. U. book tables, Baptist magazines and other helpful material relating to a more efficient B. T. U. Several posters were on display also.

After the browsing period, Mrs. A. A. Green, former director, had charge of the entertainment period and introduced an impromptu Major Bowes (Dudley West) with his inevitable "Mike" and Gong. Without warning, the amateurs were

WOULD YOU PAY BALANCE DUE?

We learn we must take back from two customers who have moved to this vicinity their pianos on account of their inability to finish payments. To return these pianos would be very expensive. Will sacrifice them for balance due to responsible parties simply paying either weekly or monthly payments. Both pianos are almost new 1937 models. One baby grand; one studio model upright. If interested write Box 1285, New Orleans, La.

Hillman College

AT CLINTON,
where Baptists thrive.

An ideal school for girls.

called upon to furnish the program which included: Jack Dye for a piano solo; Mrs. E. E. Pearson to recite Little Boy Blue; Claude Lasley to do animal imitation; the director to sing Grand Opera; Johnnie Wells accompanied by Agnes Sargent to present a solo. After several numbers had been given the gong, the Major paused for station announcements which were to the effect that refreshments were to be served in the room to the right.

—BR—

BLUE MOUNTAIN COLLEGE

—O—

Three leaders for three months!

Three graduates of Blue Mountain College, who are now unit leaders in the state, have come back to us this semester to lead us in the kingdom's work during these three months of vacation approaching.

Miss Lucy Carleton Wilds, assistant B. T. U. director of the state, came in March and called our interest to the opportunities in study course work for the Training Department. She stated that books of "method" mainly are to be taught. Then, as a representative of the Sunday school work, came Miss Ruby Taylor, enthusiastic with plans for many Daily Vacation Bible schools. Miss Edwina Robinson, state young people's secretary, was the last to return to the campus. There are to be Y. W. A. camps presenting opportunities this summer, and next year, in the fall there is to be a G. A. Houseparty here on the campus of B. M. C.

Up to this time more than seventy-five students have signed summer work cards, volunteering their services in these three lines for the three months intervening between school sessions, and more are joining hands in His service each day.

Bula G. Lee, Reporter

—BR—

This week 10,194 copies of the Baptist Record go out from the press. Let's keep growing, and all the work will grow, and our people will grow in grace.

Minister's Son Invents Invisible Ear Drum

The Invisible Ear Drum Invented by A. O. Leonard, a son of the late Rev. A. B. Leonard, D. D., for many years secretary of the Board of Foreign Missions of the Methodist Episcopal Church, for his own relief from extreme deafness and head noises, has so greatly improved his hearing that he can join in any ordinary conversation, go to church and the theatre and hear without difficulty. Inexpensive and has proven a blessing to many people. Write for booklet to A. O. Leonard, Inc., Suite 171, 70 Fifth Avenue, New York City. advt.

Many Positions

Have been filled by us the past three months. We have calls now for teachers of Commercial Subjects for 1937-38 session. Calls for office help almost daily.

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Baptist Building
JACKSON, MISSISSIPPI



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Imparts Color and
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Hiscox Chem. Wks. Patchogue, N. Y.

SORROWING SPAIN TODAY

Nils J. Bengtson,
Missionary to Spain

It is with heart-breaking feelings that we report on Spain. When that horrible war broke out, our mission field presented a very hopeful aspect. In the month of April (1936) we had a most beneficial visit by Dr. and Mrs. Everett Gill. The visits by Dr. Gill are always so helpful and highly appreciated. This was so much more the case because Mrs. Gill also came and she always leaves such a sweet influence and did so much to help our folk with her meetings among the women.

Then in the summer, Brother Sanchez returned from Louisville, where the mission had given him two years of study in our great institution. We had planned for him to do evangelistic work, and so put into practice in his own land what he had opportunity to learn and see in the States. But he had only had a couple of weeks activity in the Barcelona district when the war broke out and later on he was taken to help in the hospital service of the war.

Then the work has been hampered in several ways. First, came the suspension of public worship, because of the anti-religious feeling that grew out of the unpatriotic behavior of the Roman Catholic clergy which has been indicated in Dr. Rushbrooke's article on Spain. This made it impossible to have more than private meeting in the Barcelona district. Happily the civil authority has now made it possible even there to have the regular public meetings.

It was also necessary to suspend the publication of our denominational paper, El Eco de la Verdad, and this in part because it could not circulate in war districts and moreover it would be risky to read it in those places where people were killed for being evangelical.

At first it seemed as though the Facist would win and make an end of all evangelical work, for in the places wherever they took hold of towns they gave power in full to the Roman church and she did not tarry in having the evangelical workers executed and in this way a large portion of them have suffered death for the gospel.

Had it not been because our mission field is in the territory still held by the Republican government, our native workers would have suffered the same fate as many others.

But in spite of all the difficulties, certain great things have been achieved. Just before the convocation we got out of the press the Spanish edition of the excellent book by Dr. Everett Gill, "New Testament Churches," which has a great mission to fulfill.

Then our brethren have realized some of the greatest building prop-

ositions, because in the course 1936, they have completed two pretty buildings for public worship, one in Badalona and the other in Albaceti. It is so much the more notable because it is a native enterprise. It is the merit of brother Vila of Tarrasa, who has worked out a scheme of contribution and voluntary loan to a building fund and so money has been lent to these churches to build their chapels.

Brother Frances had also to join the forces but he is helping in the offices in Valencia and is able to be fully active in his great field, at least every Sunday as before the war.

Unhappily the government has had to use our chapels in some places for housing the poor fugitives who have had to flee from Madrid and other towns. Thus brother Valmitjana, the excellent ex-priest, said they had people sleeping in the chapel which is of great inconvenience for the meetings. The same is the case in Albaceti—the newly built church.

In the last letter we had from the pastor in Madrid, he was hopeful and said that they had additions every Sunday. That was, however, before Christmas.

Therefore, Spain demands our prayers for Spain needs the gospel now more than ever, and may we pray that democracy may be restored so that through religious liberty our people may be spared from martyrdom and that a real revival may come in Spain.

Yours in Christ's service in Spain.

—BR—
"FOR HE SHALL SAVE HIS PEOPLE FROM THEIR SINS"

Matt. 1:21

It is a popular theory that the meaning of being saved from our sins, is being saved from sinful habits and practices. The advocates of this theory seem to assume that only those who are in the very slime-pits of disgraceful sinful habits, are sinners; and if they will come to Jesus He will help them to clean up their lives, and they will be saved day by day from their

sins. Thus they interpret Matt. 1:21, "For He shall save His people from their sins."

Now let me say at the outset that I believe that when we come to Jesus, believe on Him, receive Him as our Saviour, that we are born again; that the Holy Spirit takes up His abode with us and dwells in our hearts, constraining us to hate sin and love truth and righteousness; and as a result of it, the change is noticeable to a great extent, in our daily living.

But to teach that salvation from sin means being saved day by day from the practice of carnal sinful habits is a lie as black as hell. It is a perversion of the truth. The truth is: being saved from sin means that all our past sins are forgiven and we are justified by faith from all sin: past, present, and future; so that no sin—however little or big—will be held against us in the sense of condemnation; and that we stand in the sight of God just as free from sin as if we had never committed one sin in all our lives.

It means that when we repent toward God, and believe on the Lord Jesus Christ for our salvation, that we are saved instantly, and once for all, from every penalty of sin.

The fact is, we are all sinners: some saved sinners and some lost sinners; and we would all spend eternity in hell was it not for the grace of God.

But when a saved man sins, God deals with him as with a son; not judicially, but correctively. He does not disinherit him, but chastens him. Read the twelfth chapter of He-

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

brews. Being saved from sin means something.

—J. E. Heath,
Duck Hill, Miss.

—BR—
Fellowship Breakfast for Sunday school and B. T. U. workers of the Sunday School Board workers and in the states will be Saturday A. M., May 15, Roosevelt Hotel, New Orleans, capacity 700 or more.

—BR—
Flowers for the Living

The absent-minded professor was busy in his study. "Have you seen this?" said his wife, entering. "There is a report in the paper of your death."

"Is that so," returned the professor without looking up. "We must remember to send a wreath."

—BR—
TIPLERSVILLE

Rev. R. L. Ray, Jr., of Pontotoc, has been preaching at Tiplersville for sometime. He has endeared himself to the people of this community. We enjoy his sermons very much and we believe he will continue to do well.

Kyle Hopper

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Mrs. A. Watford of Coffee Springs, Ala., said: "Several years ago I became nervous, I couldn't sleep well, and suffered from pains in my back, due to minor functional disturbances. I took Dr. Pierce's Favorite Prescription as a tonic. I soon noticed a big difference, I could eat more and I gradually became myself again." Buy now of your neighborhood druggist.
New size, tablets 50c., liquid \$1.00 & \$1.35.

This SPRING

TRAVEL

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at 1-3 cost of driving your own car...and 10 to 12 times safer.

TRI-STATE COACHES

TIS MOTHER'S DAY

Tis mother's day! In glad array
Carnation buds we wear for her
Who gave us life, and led the way
So gently when we helpless were.
She gave our infant years
Of smiles and tears
A mother's love.

Tis mother's day! Bring sweet bou-
quet,
And speak the thoughts of filial
mind,
Our gratitude while yet we may
To her, unselfish, firm and kind.
The changeless human art
That won each heart
Was mother's love.

Tis mother's day! We still obey
The one who led us by the hand,
And taught our prattling lips to
pray,
And for our schooling wisely
planned.
She daily honored God,
And pathway trod
Of mother's love.

Tis mother's day! Can we portray
The years now gone, the years of
toil?
But mother's face, with hair turned
gray,
Has loveliness that naught can
spoil.
Our lips can not express
What we possess
In mother's love.

Tis mother's day! What shall we
say
With snowy blooms memorial?
For mother dear has gone to stay
With Christ and most angelical.
Her children she will greet
At Jesus' feet
With mother's love.

—J. M. Kailin, Citronelle, Ala.,
In The Alabama Baptist.

M. S. C. W. BAPTIST STUDENT

The students at M. S. C. W. had
the privilege of coming in contact
with a wonderful personality last
week, when Dr. F. M. Purser, pas-
tor of the First Baptist Church at
Oxford, Miss., conducted a revival
in the First Baptist Church in Co-
lumbus. It was a pleasure to have
Dr. Purser bring the devotionals at
noon-day prayer meeting at the
Baptist Workshop several times.
Drawing upon his deep understand-
ing of students and using his whole-
hearted sympathy with student prob-
lems, Dr. Purser brought messages
of unusual appeal.

Many students attended the serv-
ices in the First Baptist Church,
which were held twice each day
throughout the week.

As the time for installation of
the new Baptist Student Union coun-
cil officers draws near, plans for
the installation service and the ban-
quet are being made with earnest
enthusiasm and prayer.

—Pansy Simmons, Reporter

"Be sure and wash your hands be-
fore you go to school, Jimmie," ad-
monished the mother.

"Oh, I don't need to do that, ma,"
retorted Jimmie. "I never raised them
when the teacher asks the whole
class any questions."—Ex.

Resolutions of love from the T. E.
L. class for Mrs. Gressett.

FIFTEENTH AVE. BAPTIST CHURCH, MERIDIAN

"Let us not sorrow, as those who
have no hope for if we believe that
Jesus died and rose again, even so
them also which sleep in Jesus, will
God bring with him." And again,
"Precious in the sight of the Lord
is the dead of His saints."

Mrs. Gresset has belonged to our
church and has been an active mem-
ber of our class so many years. She
has answered God's call to come,
and our class with gratitude for her
devoted service, her faithful wit-
nessing and example of spreading
sunshine and joy in her service, we
pay tribute to her memory, feeling
that she has entered into eternal
life.

Be it resolved, first, that our class
feels very greatly the loss of one
we loved. Second, that we appreciate
her Christian example and that we
will ever cherish the same. Third,
that we want to extend our sym-
pathy to her family and loved ones
in this great sorrow, that only God
can heal.

HILLMAN AND MISSISSIPPI COLLEGE

Dr. James W. Middleton, the pop-
ular, forceful and consecrated pas-
tor of the Clinton Baptist Church,
believes thoroughly in Hillman and
Mississippi College as indicated by
the following statement from him:

"The colleges here would not be
able to accommodate the applicants
for entrance if parents knew what
Clinton had to offer and if these
parents were interested in seeing
sons and daughters attend college
where they would be in a vital re-
ligious atmosphere. There are no
schools in the South where there is
finer and more wholesome environ-
ment than we have in Clinton.

"If we want to see our young peo-
ple come through college with re-
ligious experiences deepened and
vitalized instead of dwarfed and
blighted, with feet firmly planted
on the right road, and with fine
prospects for a useful life, un-
scathed by unbelief, there is no
place like Clinton for their college
years."

We regret very much the spirit
that prompted the student of Mis-
sissippi to make such an unChristian
remark and misrepresent the facts
in your issue of April 15th. As we
know of no other member of the
Baptist church who has given and
now giving more of their prayers,
time, talent and of her money to
the work of Christ through the
church. In the name of Christ we
wish this statement corrected, for
she is deeply humiliated by this un-
kind remark. We pray that the Lord
will show the student the error of
his unkind remark.—Some members
of the church mentioned.

SETH ALLEN'S BIBLE

The story of an orphan boy who wanted
his own copy of the Bible and who set
about to get it. How he earned that
Book and how that Book transformed
the life of his "adopted" mother is
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MRS. T. M. TINDLE

Mrs. T. M. Tindle who since the
death of her husband about 20 years
ago has lived with her only daugh-
ter, Mrs. W. S. Boland of Tralake,
Miss., died recently at the age of 83.

Since early childhood she has been
a consistent member of Bethel Bap-
tist Church, near Calhoun City, Mis-
sissippi, where she spent most of
her long life and where we laid her
body to rest. Some months ago she
told the writer her Christian experi-
ence and we asked her if she had
ever become tired of the way where-
upon she replied that she never had
and that no regret was ever felt
for having given her whole life to
Jesus.

She loved to read the Bible and
the Baptist Record. After her hands
were too weak to turn the pages
Mrs. Boland performed the minist-
ry for her and she read the Record
through each week. Her hundreds
of friends extend sympathy to her
bereaved relatives and congratulate
them on the fine example of this
good sister, mother, and grand-
mother.

—J. M. Cook.

Children Readily Take Syrup of Black-Draught

When a child is sick, or upset by
constipation, it is no longer neces-
sary to irritate the little sufferer by
giving a bad-tasting medicine. Keep
on hand a bottle of Syrup of Black-
Draught. It is easily given to chil-
dren. Made of senna and rhubarb,
with sugar syrup and flavoring to
make it pleasant-tasting. Sold in
5-ounce, 50-cent bottles.

RESOLUTIONS

Whereas, God in His wisdom has
seen fit to remove our co-worker,
Mrs. Otho James.

Whereas in her passing the Mont-
rose Baptist church has lost one of
her most faithful members;

Therefore, be it resolved;

First: That we emulate her love-
ly Christian character, and cherish
her memory.

Second: That our sympathy be
extended to her family.

Third: That a copy of these reso-
lutions be placed upon the minutes
of the Montrose W. M. S., a copy be
sent to the Jasper County News and
a copy to the Baptist Record.

Respectfully submitted,

The W. M. S.

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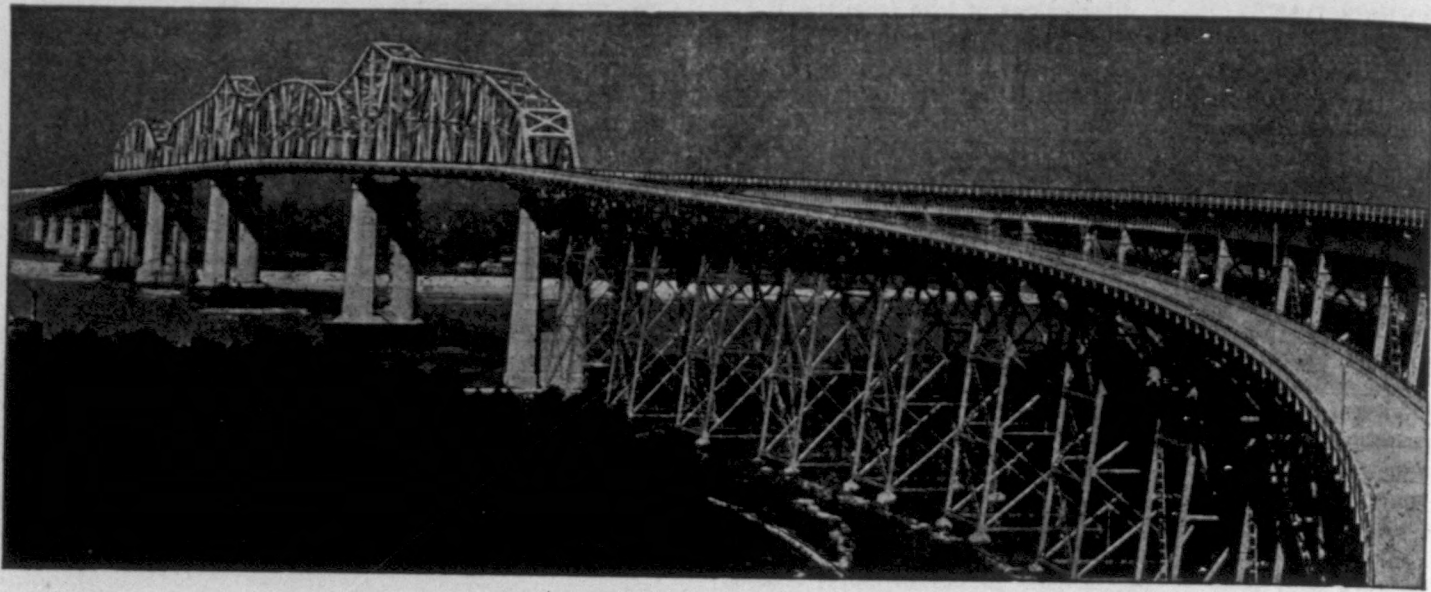
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JAMES H. FRANKLIN, President.



HUEY LONG BRIDGE, OVER MISSISSIPPI RIVER AT NEW ORLEANS

CO-LIN'S Y.W.A. MAKES PLANS FOR THE SUMMER

The Y. W. A. at Copiah-Lincoln Junior College has suggested, and has now thoroughly decided, to send at least two delegates to the state camp, near Durant, in July. The girls are paying small sums of money to help send them. The sum is increasing from Sunday to Sunday. Of course, other girls are planning to attend, as they think that their time will be spent wisely and that it will be of help to them in the near future. They feel as if we can have a better Y. W. A. next year than we have had this year as this is the first year that Co-Lin has had the organization.

The organization had a social on

the first of May. Each girl brought a lemon, it was cut, and the girl had to pay a penny for every seed that was in the lemon before she could come in. The number of seeds in each lemon varied from 1 to 8. The girls, with their leader, Mrs. Morgan, played a number of interesting games, which thrilled the girls from the time we started until we were served lemonade and cake. The social was enjoyed by all, and the money that was collected went to the treasury to help pay the expenses for sending the girls to the camp.

The Y. W. A. is continuing to have very interesting programs taken from the "Window" every Sunday afternoon at 2:00 o'clock. The club on a whole is inexperienced,

but after our girls will attend the camp, this summer, we expect to have a very, very good Y. W. A. next year.

Thelma Lee Hollis, Reporter

THE CHILDREN'S CIRCLE

(Continued from page 12)

Leland, Miss.,
April 26, 1937.

Dear Mrs. Lipsey:

I am glad we have Miss Mixon for another year. I think her letters are so interesting.

I have been busy in school with achievement tests. Our class was the first in the county to get 100 per cent dental certificates and we won a holiday. Last Friday we went to Leroy Percy Park on a picnic. We had a grand time.

We are sending \$5.00 for dues from Jeannie Lipsey Club No. 9.

It will pay our dues through April Love,

Mary Adelyn Milam.

I was thinking about you the other day, Mary Adelyn, and wondering if you had "turned us down" entirely, or forgotten us. Your letter today brought a happy surprise, and that fine check is going to do us a great deal of good in our April accounts. Thank you so much. We have been missing your letters.

BR

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| ABERDEEN | 21-(16) | GREENVILLE | 24-(14) | McCOMB | 9-(6) | SANDY HOOK | 6-(5) |
| ACKERMAN | 15-(14) | GREENWOOD | 16-(13) | MERIDIAN | 16-(13) | STARKVILLE | 18-(14) |
| BELZONI | 14-(12) | GRENADA | 17-(13) | MONTICELLO | 7-(6) | TYLERTOWN | 5- |
| CANTON | 11-(10) | HOLLY SPRINGS | 23-(16) | NATCHEZ | 16-(10) | UNION | 12-(11) |
| CLARKSDALE | 20-(16) | HOUSTON | 17-(16) | NEW ALBANY | 19-(17) | VICKSBURG | 12-(10) |
| COLUMBIA | 7-(5) | JACKSON | 9- | NEWTON | 14-(12) | WALNUT GROVE | 11-(10) |
| DURANT | 13-(11) | KOSCIUSKO | 15-(12) | NOXAPATER | 14-(12) | WATER VALLEY | 19-(15) |
| FOREST | 10-(9) | LOUISVILLE | 14-(13) | OXFORD | 20-(15) | WEST POINT | 20-(15) |
| GATESVILLE | 8-(7) | MABEN | 16-(15) | PHILADELPHIA | 13-(12) | WINONA | 16-(13) |
| GEORGETOWN | 8-(7) | MAGNOLIA | 9-(5) | PONTOTOC | 18-(17) | YAZOO CITY | 10-(9) |
| GOSHEN SPRINGS | 9- | MATHISTON | 16-(15) | RIPLEY | 20-(18) | | |

FOR TOWNS NOT LISTED WRITE FOR NUMBER OF SUBSCRIPTIONS REQUIRED

THE BAPTIST RECORD, Jackson, Miss.

OLD SERIES
VOLUME LIX.

Who's Who

Prof. David Love, the address to Mississippi Baptist Church, Jackson, week.

Dr. J. W. M. Hollandale with best he has been. The Spirit was number of people church.

Chief Justice baccalaureate Mississippi W. when the session young ladies v. graduating in term.

The leading deal of last Sunday to license liquor the poor. That multitudes poor percentage of gambling machine when it is robbery.

The slogan one and individual people are so sary to have rest of the public ing "local nor in anything And this is urgent cannot get a sale of liquor.

The argument liquor is that town or city liquor. Now principle all around or county to questions, so illegal in another of spoiled fish logical conclusion his own laws, own eyes," a danger of man in the nostril.

Rev. R. A. Jessie Man tried in Port week. Dr. M. performed the dleman is an has been past churches in town has made his been supply sons went last The bride is church at Port terest in all highly esteemed After the n party went in New Orleans home in Port